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The Nation

NEW YORK, THURSDAY, SEPTEMBER 21, 1911.

The Week

The President's discussion of the Supreme Court's Anti-Trust decisions, in his speech to the Detroit Board of Commerce, was not only marked by the clear reasoning which distinguishes all his remarks on judicial or Constitutional questions, but was particularly timely. In consequence of much ill-judged inference from the language of Chief Justice White's opinions, a point had been reached where attacks on the court's position might have been made to play an unfortunate part in formal political declarations of the day. Mr. Taft leaves no doubt as to his own view of the matter. "The court," he said emphatically at Detroit, "has exhibited a courage in facing the necessary results in enforcing the statute that, instead of prompting an attack on it, ought to make every American proud that we have such a tribunal." Referring to the accusation fathered by the impulsive critics (who, of course, include Mr. Bryan) that the application of the "rule of reason" was a surrender of the people's rights and a usurpation of judicial power, the President challenges any man to come forth and say "what particular contract or restraint of interstate trade he would condemn, which would not be condemned within this definition of the court." Taking up the common assertion that in his own Presidential message of January, 1910, he had declared the "rule of reason" impracticable, the President answers that what he then said was "in exact accord with those decisions." His message of 1910 declared that insertion of the word "reasonable" in the statute itself, so as to distinguish "good Trusts" from "bad Trusts" in their restraint of trade, would make consistent and uniform application of the law impossible.

In other words, the court has declared, not that a combination whose ulterior purposes are presumptively harmless should be allowed to suppress competition and control prices, but that the scope of such combination and control must, in applying the law's prohibitions, be considered in the light of reason. Mr. Taft points out that in no other way can the manifest purpose of the authors of the Anti-Trust Law be made effective. For the notion that the Congress of 1890 had seriously in mind to prohibit all business combinations—even ordinary partnerships—merely because they eliminated a preëxisting competition, is absurd upon its face. In his view these later anti-Trust decisions, far from emasculating the statute, have in reality made feasible, almost for the first time, the uniform enforcement of the law.

Senator Works of California is the latest of the Republican Insurgents to confess that they will be confronted by a serious "problem" after President Taft is renominated. The difficulty will be to decide, not what to think of him, but what to do themselves. They have their minds made up, Senator Works declares, that Taft is too little of a progressive to give the Republican party any hope of success under his leadership, but, then, think of the awful alternative of voting for a Democrat! The California Senator shrinks from that, as much aghast as La Follette or Cummins. They have so long made speeches about the horrors of a possible Democratic Administration, and carried elections by that warning cry, that they cannot turn about now. Consequently, they discountenance all talk of a bolt from Taft, and intimate that their choice will be to stick by the party and gradually reform it "from within"—after the successful fashion of revising the tariff by its friends. It may well be that such a course on the part of the Insurgent Republicans is inevitable, but for them to announce it in advance is necessarily to take the heart out of their followers.

The "Wiley case" is disposed of by the President, in a letter to Secretary Wilson, presenting the whole subject with admirable clearness and with perfect judicial poise. While some of the points brought out by Mr. Taft had not been apprehended in detail by the general public, the essential features of the case became so well known within a few days after it first came up that there has never been room for reasonable doubt as to the President's disposition of it. Dr. Wiley is completely exonerated; and, so far from entertaining the proposal of the personnel board, backed by Attorney-General Wickersham, that he be "permitted to resign," the President takes occasion to emphasize the value and importance of his work and to express regret that such work should be hampered by unreasonable limitations of payment for the necessary service of experts. But the President's letter makes it absolutely clear that even as regards any technical violation of the law, Dr. Wiley was wholly innocent. In the case of two members of his bureau, the President finds a degree of willingness to stretch or evade the law in connection with the employment of Dr. Rusby, which he pronounces worthy of reprimand.

Of Mr. Wickersham's share in the matter, the President merely says that his recommendation approving the findings of the personnel committee had been given "upon only part of the evidence, and hence his judgment was different, doubtless, from what it would have been if he had had the whole record before him, as I have now." This is, of course, meant to let the Attorney-General down as softly as possible; but even so, is it not pretty hard upon him? Why is a matter referred to that officer, if not to guard against this very passing of judgment *ex parte*—on "only part of the evidence"? And even upon that part of the evidence which Mr. Wickersham did have before him, the recommendation to dismiss Dr. Wiley would have been preposterous; yet the Attorney-General, instead of limiting himself to a strictly legal opinion, went out of his way to endorse that recommendation with great emphasis. That he did this with no wrong intent, we feel sure, but it is unfortunate that he should have permitted himself to be used in this manner by persons having a strong desire to get a troublesomely zealous officer out of the way.

That Socialism is a bigger question than the tariff, few persons would deny; but it is a little queer that the one Socialist member of Congress should seek to enforce this fact by a statement which is absurdly wide of the mark.

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"Figures will tell the story," said Mr. Berger:

> The entire yearly income from tariff duties is about $326,000,000, which means $3.50 per capita. Let us suppose the Democrats reduce this by as much as one-fourth. They can hardly reduce it more, because the country needs the revenue. Then the change would net the consumer about 87½ cents per capita. Suppose they would make a still more radical change and reduce the tariff by one-half, thus cutting down the country's revenue from this source in proportion. That would amount to the princely sum of $1.75 per capita. So in the question over which the Republicans and Democrats have been so bitterly at war for so many years just $1.75 per capita annually is involved.

Now, however absorbing may be the great question of Socialism, one would think that Mr. Berger would feel it his duty to have some glimmering notion at least of what the leading controversy in Congress was about. Mr. Underwood and his fellow-Democrats were not aiming to cut down the customs revenues by one-half, or one-fourth, or anything at all. What they desired to cut down was the prices which, under cover of the protective tariff, are extorted from American consumers for goods produced in this country. The amount of this enhancement of price bears no assignable relation whatever to the amount of customs revenue collected. Under an absolutely prohibitory tariff, no duty at all would be collected, but the enhancement of the domestic price of the protected articles would be greatest of all.

Mayor Harrison has only himself to blame if people are somewhat skeptical about the sincerity of his investigation into gambling and vice conditions in Chicago. By itself the plan seems straightforward. The Civil Service Commission is instructed by the Mayor "to inquire into any facts which tend to show a connection between any members of the Police Department and either gambling or vicious conditions." It is said to be the intention of the Commission to call upon members of the Vice Commission for explanation of charges in their celebrated report of last winter. And Commissioners and Mayor unite in saying that the investigation is to be the most thorough official inquiry that the city police force has known in a decade. But the question that haunts the mind of the reader of this declaration of war upon protected crime and vice in Chicago is why it comes just now. Mayor Harrison has been the city's Chief Executive more than once in this same decade, and it is but the simple truth that his name has been no more closely associated with bitter opposition to the granting of street-railway franchises without adequate compensation to the city than with apparent acquiescence in "wide-open" conditions and "red-light" districts.

The Western Union Company's quarterly statement of earnings, just published, is the best in ten years—a fact that ought to bring some encouragement to Wall Street, particularly when it is considered that this period covers such prosperous years as 1901, 1905, and 1906. But the explanation is, perhaps, to be found in the Western Union's new policy of a more scientific management of its own property. We take it that this satisfactory showing is in no wise due to extensions of plant nor even to the adoption of more economical appliances, but to the company's efforts to utilize its existing plant to a greater extent. In other words, it is the new night-letter and day-letter service to which this present prosperity is probably due. The public has appreciated the lower rates, and the business has been taken on such a basis that it has not called for more employees, but simply given the present telegraphers the opportunity to fill in spare moments with "slow" matter. We sincerely hope that, if our theory is correct as to this splendid showing in the face of keener competition than ever before, the company will go still further in the direction of lower rates, and particularly that it will at last have the decency to cut loose from its indefensible alliance with pool-sellers.

No ear but that of Gov. Dix has caught that popular clamor for boxing which is held by the Governor to justify public rioting such as marked the opening event at the Madison Avenue "Athletic Club," or brutal exhibitions like that of last Friday night at the same place. Boxing is the noble art of self-defence; in the process of popularizing this art the other night, one exponent "was practically slaughtered. Both of his eyes were closed, his nose was broken, his lips were slashed, and he received so many blows on the right side of the head that it swelled to the size of a small pumpkin." It is for entertainment of this sort that Gov. Dix finds the voice of the people of New York calling loudly. But it is curious how this clamor of the crowd failed to make itself heard at Albany until a happy chain of circumstances swept into power a majority controlled by Mr. Murphy.

Once more it is necessary to say that automobile racing in enclosed spaces, with thousands crowding to the rails to see the spectacle, should cease. The tragedy at Syracuse ought to lead to the indictment and punishment of those responsible, for it is unfortunately not unique. Similar plunges into crowds with fatal results have taken place in Indianapolis, in New York, and elsewhere. For racing of this kind only a few places are suitable—beaches like that at Ormond and specially constructed tracks like the wonderful one at Brooklands, near London. Even on that track accidents happen to the racers; but they at least know the risks they assume. With spectators it is different. They have the right to believe that their safety has been assured by those responsible for the racing.

To say that Mr. Hilton, in winning the American amateur golf championship, had good fortune on his side, is no disparagement of his remarkable display all last week. Luck, or "the rub of the green," is a recognized factor in golf; and Mr. Hilton himself freely acknowledged that it favored him conspicuously at the deciding hole of his thrilling match with Mr. Herreshoff on Saturday. Further than that, he was highly fortunate in the draw for the tournament play, chance having given him three mediocre players to meet as against only two of high calibre. But no considerations of this sort really take away anything from the extraordinary game which he exhibited. To play through an entire week eleven rounds averaging about 76 is a performance of which it is safe to say no American amateur is capable. Any one of half a dozen might beat Mr. Hilton in a single match, but his sustained low scoring, day after day, is the golfing marvel. He carries off our highest honors, not only amid expressions of personal good will, but with the general conviction that the palm went to a man who merited it.

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The death of Col. John J. McCook brings to mind anew the fact that the civil war was fought by boys. He himself left the class-room at sixteen to return to it three years later as a brevet colonel. At this distance of time the thing seems incredible, and yet there were many like Col. McCook, on both sides, though none were more promising young soldiers. It is related of Major-Gen. John Sedgwick that his staff called him "Old Uncle John," although he was only fifty when killed; but the title is explained by the record that the oldest of his staff officers was but twenty-five, the others being between that mature age and eighteen! Col. McCook's own father was killed at the age of sixty-three, when acting as an officer in a homeguard regiment called out by Morgan's daring raid into Ohio, and his age evened up somewhat in years the losses of this famous family, which began at Bull Run and included the murder by guerrillas as he lay ill in an ambulance of the gifted Col. Robert L. McCook.

The future implications of the tragic act at Kiev by which Russia gave notice to the world that her government is still a government of autocracy tempered by assassination, cannot at this moment be predicated with any degree of assurance. For that matter, the identity of the assassin and the nature of his motives have not been clearly established. The authorities at Kiev are under the necessity of explaining how an emissary of the revolutionists found easy entrance into a hall where, if he had so chosen, he might have turned his weapon against the Czar himself with a very good chance of success. The hypothesis has been brought forward that the assassin Bogroff was another Azeff, and that, in playing the double rôle of revolutionary conspirator and police agent, he finally found himself facing the choice between executing the revolutionary committee's orders or being put to death by his comrades. It is not a very convincing theory, since the choice was, after all, between the certain death that now awaits him and the rather problematic punishment that a disorganized and discouraged revolutionary faction might be able to visit upon him.

Measured by character and achievements, Stolypin without question towered head and shoulders above the common level of the Russian bureaucracy. He was a forceful personality in an environment where forcefulness is usually accompanied by the policeman's outlook and temper; such a type was the late Gen. Trepoff, the hero of "Red Sunday." Stolypin added to strength of will and an autocratic view of government, a knowledge of the business of statecraft such as no other minister during the reign of Nicholas II has displayed, with the exception of Sergius Witte. Called to the Premiership during the full tide of revolution in the summer of 1906, Stolypin went about the business of extinguishing the liberal movement with relentless thoroughness. There was a Russian Parliament in being and a full code of popular and personal liberties, but the methods of Stolypin were the old methods of the police state, elaborated and carried to a high pitch of perfection. He pacified Russia through the instrumentality of drum-head courts-martial and punitive expeditions, very much as Gen. Trepoff might have done. Where he went further than the old police minister was in developing a constructive policy of social and economic legislation which may have been designed primarily to make another revolutionary movement impossible, but which went a great deal beyond that. The breaking up of the communal system of land ownership and the colonization of Siberia were two projects of first-rate importance. Judged by his programme, his title to real statesmanship might have been made out. The trouble was in his methods. There he was at one with the police methods that had guided government policy throughout the reign of Alexander III and the present Emperor. Stolypin refused to recognize the new factor that had come into the national life with the creation of parliamentary institutions.

Allowing for the political-factors that entered into Sunday's serious rioting in Vienna, it is still quite plain that the pressure of rising food prices which has been felt in Germany and has led to disorders in France, has become a serious question in the Austrian capital. If the Socialists have chosen to make an issue of the cost of living, it is only proof that the problem is a real one. We need not enter into the complex discussion of what underlies the present economic unrest in Europe. One temporary cause that suggests itself is the extraordinary drought and heat of the late summer, with their disastrous effect on the crops, a situation with which the Prussian Government has been compelled to deal by cutting in half the freight rates on food products. Putting this common factor aside, it is to be noted that the people of Austria suffer as much as any country under the double system which, rightly or wrongly, has been everywhere accepted as largely responsible for the rise in the cost of living—namely, a tariff on foreign food products, and the growth of Trusts. Discontent with the concentration of trade and industry has long been rife among the lower middle classes in Vienna.

The German army manœuvres seem to have ended in a veritable triumph for the military aviators. Lieut. Mackenthun, who had already distinguished himself in long-distance flights, is reported to have flown over the enemy and brought back in half an hour precious information which the cavalry could have obtained only after many hours of reconnoitring, coupled with heavy losses. But if both the opposing armies were similarly equipped with aeroplanes and dirigibles, they ought both, it should seem, to have profited in equal measure. Moreover, the ordnance sharps, who persistently refuse to believe in the possibilities of the aeroplane as a military scout, will be quick to point out that such manœuvres afford no real test, for, in war-time, thousands of men and many specially constructed balloon-cannon would have been blazing away at Lieut. Mackenthun and forcing him up so high in the air as to make observation difficult, if not impossible. Obviously, under actual service conditions, the difficulties of the air-scout will be vastly greater and success will be achieved only at a terrible risk and by the exceptional aviator. None the less, military men everywhere are paying more and more attention to this new method of scouting, even where there is absolute skepticism as to the use of the aeroplane for bomb-dropping. One has only to study some of our own civil war battles to see what terrible blunders might have been avoided had even captive balloons been more widely used.

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MAINE AND THE REFERENDUM.

The closeness of the popular vote in Maine, on a question regarded as of vital importance to the welfare of the State, suggests some reflections on the general merits of the initiative-and-referendum system as a substitute for representative government. In the instance before us, this evenly balanced vote, this result which would have been reversed if only eleven electors out of 120,000 had changed their votes, had reference to the repeal of an established feature of the State's Constitution, but precisely the same thing might happen in regard to the introduction of some innovation of crucial importance. Under the system of initiative and referendum, a very small percentage of the voters may propose a measure, and, if it is then carried in a popular election by a margin ever so narrow, it becomes a law, without qualification or amendment, and without having to encounter the possibility of a veto at the hands of the Executive.

Now it is quite true that, under any system of republican government, the same closeness may arise in an election, and that the result, however momentous its consequences, must be accepted by a law-abiding people. The reversal of six hundred votes in New York State in the national election of 1884 would have made Blaine President instead of Cleveland; and in any legislative body that is almost exactly tied, it is easy to point out how few changes of votes, if properly distributed, would have sufficed to modify the complexion of the result. But there is a difference. To elect a Legislature, or a Governor, or a President, is not the same thing as to answer an abstract question with the single word yes or no. You have still human beings to deal with, men who have been more or less distinctly committed to certain lines of action, but who still retain—if they are men and not mere puppets—the right of private judgment on the whole state of facts that presents itself for their decision. The very closeness of the vote by which their party won may itself be a part of that state of facts which they may feel it not only their right, but their duty, to take into account; and this is especially true of the cases which are the most important, the cases in which some serious and critical step was included in the party's programme, the result of taking which might be attended with disastrous consequences. One has only to think of such a question as that of the free coinage of silver to see how desirable it is that there should reside somewhere, in the minds of some few men of superior intelligence and superior courage, the power to prevent the automatic consequence of a bare majority resulting from a mere count of noses.

Of course, in addition to the opportunity given for reflection and for individual judgment on the part of legislators, the representative system presents the advantage of giving opportunity for desirable modification of a proposed measure. But against all this the advocates of the initiative-and-referendum system place one argument which, to their mind, swallows up all the others, and the force of which it is, unfortunately, impossible to deny. What independent and honest Legislatures might do, they say, is very pretty to talk about, but the condition that confronts us in this country is that we cannot get that kind of Legislatures. Were it not for the degree of truth in this view, there would be no occasion to discuss the subject of the initiative and referendum as a practical issue. But whatever weight there may be in this consideration, it will not do to lose sight of the gravity of the change that is proposed by the direct-legislation men, nor of the immense loss that it threatens, along with any gain that it may bring. So long as the idea of representative government, in the full sense of the word, is still dominant in our polity, the true effect of its abandonment cannot safely be inferred from the fragmentary experiences of a few States. The heart of the issue lies in the question whether in the long run the initiative-and-referendum system will sap the vitality of representative government; whether it will result in turning over all really vital questions to the decision of a mere numerical majority at the polls—in a state of things in which a momentous change like the introduction of prohibition or the free coinage of silver may be effected in a moment, without the interposition of any chance for the assertion, by representative men, of those intellectual and moral powers which have hitherto been regarded as an essential part of the forces that shape our political destinies.

Upon a subject less far-reaching, and also less remote, the Maine election may serve to point a moral. When a proposed Constitutional amendment is under consideration, it is often thoughtlessly urged, when the objections to it are not manifestly conclusive, that the Legislature should give it the benefit of the doubt, since its favorable action would mean only the submission of the question for approval or rejection by the people. The fallacy of this view must be evident on a moment's thought; since, if it were adopted, the result would be that the Constitution could be changed with greater facility than an ordinary law. The closeness of the Maine election, however, brings into strong relief the lack of authoritative force in the mere acceptance or rejection of a fundamental measure by a popular majority. Approval of a Constitutional amendment by such a majority is designed to be a check on legislative action, not a substitute for it. In order that a change should be made in the organic law, it should satisfy, separately and independently, the requirement of being approved by the Legislature and the requirement of being approved by the people. No legislator can absolve himself from the duty of recording his own judgment upon it, on the plea that he is merely giving the people a chance to decide. It is his own duty to decide according to his judgment and conscience. The adoption of an amendment to the Constitution is understood to mean, first of all, that the Legislature has pronounced judgment in its favor, and secondly that the people have not reversed but confirmed that judgment. Any other view of the matter is manifestly absurd; and yet such views are so often put forward that the Maine election may serve a useful purpose in reminding us of their falsity.

THINGS FOR POLITICIANS TO DENY.

If a modern poet were to bring up to date the account of "the spirit who denies," he would have to reckon largely with men in public life. They are all the time being called upon to deny having said or done certain things with which they are charged. One of the latest and most amusing instances of this has just occurred in England. Mr. Lloyd George was accused of having declared that he "would never rest until he had made England bow the knee to Wales." Enemies of "the wretched lit-

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tle Welsh attorney" were circulating this story with glee, and it was having a great run in the irresponsible newspapers. But the Chancellor of the Exchequer finally wrote a letter solemnly denying that he had ever said anything of the kind. So the national anthem will not have to be altered, and it will not be necessary for Englishmen to practise going on their knees to Welshmen.

Candidates for office have regularly to make arrangements for a series of public denials. In this country there is one story that periodically crops up and that demands the most earnest disclaimers and refutation. It is that some man standing for high office has been heard to say that, in his opinion, a dollar a day is enough for any workingman. The figure is always precise: not $1.25 or $1.12½ a day, but exactly $1. No regard is had for rising or falling wages or changes in the cost of living; the hard-hearted man is charged with having asserted that a dollar a day is enough. Usually it is some old employee, or a farmer-friend, who has heard him say it, though the fact was never mentioned until a political campaign came up. Thereupon other employees, or neighbors in the country, come forward to bear witness that they know the sentiment attributed to the candidate to be abhorrent to him, since they had often heard him say that no rate of pay could be too high for the beloved laboring man. It will be remembered that this charge was made against Judge Parker in 1904, and was then impressively declared to be false. But it was really a revival or survival of earlier days. For many years the dollar-a-day fiction had been numbered in the United States among the things for politicians to deny.

During a recent turbulent Presidency, denial played a truly strenuous part. A collection of the mendacious and damnable charges made and exposed during those six years without a dull moment, would rival in length the list of specimens brought back from Africa for the Smithsonian. Indeed, so fixed and active was then the habit of denial, that some things were denied before they were alleged, and in one case, at least, a furious denial, with a threat of criminal prosecution, followed a newspaper article which on its face was plainly humorous. That period will long remain a high-water mark in the art, or duty, of political denial.

A more serious aspect of the matter is seen when we pass from what may be only campaign slanders or partisan attacks, to questions of political principle, supposed to be held peculiarly sacred. A good illustration of what we mean was furnished the other day in the discussions of the assembled Governors at Spring Lake, New Jersey. Debate chanced to grow pretty sharp on the question of Executive power and the control of Legislatures, and particularly on the subject of the referendum and recall. Every disputant, however, when hard put to it, had one triumphant resort. "Then you don't trust the people?" he would ask. Now, this is a question which always strikes terror to the heart of a politician—this is a charge which he must make haste to deny. No matter on which side he may be arguing, or how he may stand on the main question, his necessary postulate is that the people are always to be trusted, and that he, for his part, has not a particle of doubt that the American voters fully realize Plato's dream of sovereign power joined to absolute wisdom. Nor is it safe for him to attempt to make any nice distinctions in this matter. We observe that on this occasion one or two of the more daring Governors ventured to assert that there might be a difference between the settled and deliberate will of the people and a popular "caprice." But this is perilous. The retort is obvious, and it was made: "Can you feel sure that it was not a foolish caprice that put you in office?"

Alongside the things which public men have to deny is the even more troublesome category of things they have to explain away. These arise, not from vague or malicious charges, but from printed letter or recorded speech. It requires great skill in a politician to show how when he said black in 1902 he really meant the same as white in 1911—or, at all events, a neutral shade of gray. This was Senator Cummins's difficulty when Senator Williams confronted him with an extract from one of his own messages, as Governor of Iowa, deriding the notion that Canadian reciprocity could injure the American farmer. The Iowa Senator had not Gladstone's mastery in this kind of thing—for the latter was said to be able to "explain away" the wife of a bishop. But even he would have shrunk from the task of explanation which will soon be pressing upon Mr. Roosevelt. We refer to that congratulatory statement of his to the American people, issued shortly after President Taft's election, and positively and sweepingly asserting that the choice was the best one that could possibly have been made.

THE STATES AND THEIR PRISONS.

That the conference of Governors devoted so much time to the consideration of prison questions is at once a significant indication of the importance now coming to be universally assigned to such questions and an illustration of the varied usefulness which these conferences may have. Unlike some of the questions that have come before the Governors, this of prison management raises no questions of party controversy, nor any issue of the division of powers between the States and the Federal Government. In the matter of crime, except in the comparatively small domain of violations of Federal law, each State has complete control of the situation within its borders. As a result, the history of prison administration in this country furnishes ample material both for the advocate and for the critic of our system of federated States. In some respects, and preëminently in the establishment of juvenile courts, individual States of our Union have set an example that has been admired and imitated in a number of the leading countries of the world; while, on the other hand, in a large proportion of our States there have prevailed, in the ordinary management of prisons and reformatories—above all, in the county institutions—conditions that are a reproach to the country, conditions which have long ceased to be tolerated by any of the advanced nations of Europe. It is a safe conjecture that neither the worst nor the best that our States have had to show in this field would have been presented by the history of our prison administration had it been under the centralized control of the nation.

That in many of the States there is going on an earnest effort to advance toward a higher standard in prison management, and to take more and more seriously into account the possibilities of regeneration, instead of degeneration, for those condemned to

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terms of service as convicts, there is ample evidence on every hand. The series of leaflets published by the National Committee on Prison Labor shows how many of the messages of Governors and the platforms of parties in various States have given attention to these questions. The difficult problems of contract convict labor, of direct State management of convict labor, of the direction which such labor should take, and of the disposal of its products, all receive earnest consideration. The importance of permitting the convicts to get in large measure the benefit, for themselves or their families or both, of the proceeds of their work, is coming to be more and more widely recognized. Another thing, of perhaps equal or greater importance, is the question of giving the convicts open-air occupation so far as possible; and along this line highly encouraging experience has already been put on record in more than one State. From such an interchange of facts and opinions as was had at the Governors' conference, whatever is best in all these movements for betterment of prison conditions must inevitably receive a strong impetus throughout the Union.

But it is by no means only upon the adoption of general principles or methods that the question of prison reform or prison improvement turns. In this, as in the general questions of government, there remains a deal of truth in the maxim "whate'er is best administered." Out of a fundamentally bad system, to be sure, good results cannot be expected; but a poor system can be made comparatively beneficent by admirable administration, and the best of systems can be made futile or mischievous by inefficient or corrupt management. The Maryland State Penitentiary, for instance, has for many years afforded a conspicuous lesson of great benefits procured for the prisoners, and great savings at the same time effected for the State, without any change of system, but simply through the extraordinary qualities and exemplary devotion of the warden, who has survived two changes of party in the State. So, too, there is an enormous range between the worst and the best in the contract system, both according to the spirit in which it is instituted and according to the kind of men in charge of it. Among the specific reforms brought to the attention of the Governors last week is the simple requirement of complete publicity in regard to prison-labor contracts—a requirement which is manifestly just in itself, and of which the exposure of outrageous abuses has abundantly emphasized the necessity.

In relation to the largest and deepest problems of the treatment of crime, the question of quality in the prison officials becomes absolutely essential. At the recent International Peace Congress, papers dealing with such fundamental questions as the indeterminate sentence, probation, etc., recognized the obtaining of a high class of officials as the indispensable prerequisite of success in these endeavors to put the treatment of crime upon a more hopeful footing. It is a satisfaction to be able to think that along this line great progress has been made in most of our States in recent years. This has been largely due to the infiltration of the ideas underlying the merit system throughout the whole country, even where its principles have not been embodied in any provision of law. The hideous monstrosity of making the guardianship of wretches condemned to prison a source of reward for party workers and "heelers" is gradually but steadily becoming apparent to the minds of decent Americans everywhere. But the old bad system still lingers, and still calls for vigorous effort to stamp it out.

EDUCATION IN ENGLAND AND HERE.

Education in Great Britain has just been undergoing a careful scrutiny. The Educational Section of the British Association has been listening to papers and addresses on a wide range of topics, which have then become the subject of general discussion. Some of these topics are the same as those we are accustomed to; others are strikingly unfamiliar. An example of the latter class is the problem of Church and School, which has many phases. Thus, the professional training of teachers in Scotland, where it has made more progress than in England, has only recently been taken out of the exclusive control of denominational training colleges and assumed by the state. Another aspect of the same question was presented by Bishop Welldon, in an address that covered the field from elementary to university education. He dared to look forward to the time when Oxford and Cambridge would recognize Nonconformists as eligible not only for degrees, but for lectureships and professorships in the theological faculty. A result of the present situation, he pointed out, is that, since these institutions are the close preserves of the Church of England, the modern universities tend to become the preserves of non-conformity. In this way narrowness begets narrowness, to the disadvantage of all concerned.

When we turn to examinations and the relations of secondary schools and colleges, we seem to emerge from mediæval to modern times. We have never lived under the shadow of an official religious establishment, but we have heard much about the blessing and the curse of formal tests of proficiency, and very much about the futility of the preparatory school and the dictation of the universities. The suggestion that the subject of examinations deserved investigation by that court of last resort, a Royal Commission, indicates the gravity with which it was regarded. The report of such a body would be eagerly seized upon by American educators, especially if it realized in some degree the hope of one speaker that scientific method might be successfully applied to the examination of examinations. Even in these problems, however, which are common to Great Britain and the United States, there is as much difference as likeness. On both sides of the water there is complaint of the want of coordination between secondary school and college. But with us it takes the form of an outcry against the tyranny of the college. In England, there is protest against the "unnatural ascendency" enjoyed by secondary education. The trouble there is apparently a serious overlapping of work. Here, to judge by what the colleges say, a warm welcome awaits a nearer approach to overlapping, which, judged by the sighs and groans of the secondary schools, is utterly beyond the range of possibility. A point that comes closer to our conditions is that of too little overlapping of methods, between the much lecturing and little teaching of the university and the "spoon-feeding" of the schools.

It is in reference to the great end of education that the two nations find themselves most nearly at one, both in purpose and in uncertainty as to the best or even the second-best way to its

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attainment. Bishop Welldon's four fundamental principles of education are implicit in the one he puts first: Every child shall enjoy the opportunity of developing in full measure the intellectual and moral faculties with which he or she is endowed. This is more abstract than Milton's stately expression of the supreme object of education as the providing of citizens able to "perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war"; but in other respects it is not different. There is nothing surprising in the fact that in form, at least, we have gone further than the mother country in realizing this ideal. It would be an absurdity for a speaker here to allude to a remnant of social exclusiveness still apparently lingering in "that most truly democratical" of institutions, the public school. Even more unintelligible would be a reference to the monopolizing of scholarships by the rich, to the loss of the very persons for whom they were founded. It would also be a ludicrous understatement which affirmed that "even now boys educated in elementary schools have attained the highest honors in the ancient as well as in the modern universities." In all this we are face to face with the tremendous social cleavage between the two countries, despite our numerous and well-attended private schools. In both, nevertheless, democracy more and more looks upon universal education as its only real safeguard.

The chief danger in this view was not overlooked by the bishop, whose fifteen years as headmaster at Dulwich and Harrow evidently did not blind him to the defects of the system of which he is still a part. It can hardly be truer of England than of this country that the public schools—regardless of the difference in the meaning of the phrase there and here—tend to become "the homes of the average," to applaud mediocrity. It is easy to see how this comes about. In the very process of leading democracy to higher levels, education makes efforts to adjust itself to the ideals of the institution for which it ostensibly sets the ideals. In the United States this is shown of late by the emphasis put upon vocational training. Democracy is willing to be educated, but it is inclined to prescribe its own courses. To this in itself there is comparatively little to object. The peril lies in the implication of intellectual equality that it fosters. Equality before the law is a sound and permanent democratic principle. Equality of personal capabilities is an absurd fallacy. Public schools will fail in one of their highest duties if they sacrifice the development of ability, and, consequently, of leadership, to a fetich of uniformity. A minimum of education for all must not be allowed to interfere with a maximum of education for some, for as many, indeed, as can be found or made fit for it.

NIETZSCHE.—I.

If the number of books written about a subject is any proof of interest in it, Nietzsche must have become one of the most popular of authors among Englishmen and Americans. Besides the authorized version of his Works appearing under the editorial care of Dr. Levy, every season for the past three or four years has brought at least one new interpretation of his theories or a biography of the man, among the most important of which are the expositions by Henry L. Mencken and J. M. Kennedy, and J. M. Hone's translation of the Life by Daniel Halévy.* Now a considerable part of Nietzsche's writing is just the sort of spasmodic commonplace that enraptures the half-cultured and provokes a disciplined mind to reject his books with disgust. But withal he cannot be quite so easily disposed of. He may be like Poe, "three-fifths of him genius and two-fifths mere fudge," but the inspired part of him is the provocative and, it might be said, final expression of one side of the contest between the principle of egotism and sympathy that for two centuries and more has been waging for the polity and morals of the world. We cannot rightly understand Nietzsche unless we find his place in this long debate, and to do this we must take a rapid glance backward.

I.

The problem to which Nietzsche gives so absolute an answer was definitely posed in the eighteenth century, but its source is best displayed by comparing it with the issue—different in substance, though somewhat similar in terms—of the preceding age. To the dominant moralists of the seventeenth century the basis of human nature was a pure egotism. La Rochefoucauld gave the most finished expression to this belief in his doctrine of *amour-propre*, showing itself in a vanity that takes pleasure in the praise of ourselves and a jealousy that takes umbrage at the praise of others. In England the principle of egotism had already been developed by Hobbes into a complete philosophy of the state. "In the first place," said Hobbes, "I put forth for a general inclination of all mankind, a perpetual and restless desire of power after power, that ceaseth only in death." The natural condition of mankind, therefore, is that every man's hand should be against every other man, and society is the result of a compact by which individuals, since each is unable to defend himself alone against the passions of all others, are driven to mutual concessions. The contrary principle of natural sympathy did not, so far as I know, come to clear definition in that age. Something like it is implied in the theories of the sects called Levellers, underlying, for example, the protest of the fanatic company of Diggers who, when arrested for starting a communistic settlement in Surrey, declared that "the time of deliverance was at hand; and God would bring His People out of slavery, and restore them to their freedom in enjoying the fruits and benefits of the Earth. . . That their intent is to restore the Creation to its former condition. . . . That the times will suddenly be, when all men shall willingly come and give up their lands and estates, and submit to this Community of Goods."

In this opposition of Hobbes's notion of the natural condition of man as one of warfare, with the humble effort of the Diggers to restore mankind to a primitive state of equality and fraternity, one may see foreshadowed the ethical theories of self-interest and sympathy which were developed in the next century. But there was an element in the theorizing of the seventeenth century which quite separates these men from their successors. Above the idea of nature hovered, more or less distinctly, the idea of a supernatural power. Even Hobbes, though he was repudiated by his own party as an atheist, completes his conception of the civil commonwealth dependent on the law of nature with a Christian commonwealth based on supernatural revelation and the will of God. So, on the other hand, the political schemes of fraternity were almost universally subordinate to notions of theocratic government. Of purely natural sympathy, as it was later to be developed into the sole source of virtue, the epoch had scarcely an inkling. This distinction is of the utmost importance in the history of ethics, and may be ren-

**The Complete Works of Friedrich Nietzsche.* The first complete and authorized English translation. Edited by Dr. Oscar Levy. London: T. N. Foulis; New York: The Macmillan Co. 18 volumes. 8 volumes have already appeared.

The Philosophy of Nietzsche. By Henry L. Mencken. Boston: Luce & Co. 1908.

The Quintessence of Nietzsche. By J. M. Kennedy. New York: Duffield & Co. 1910.

The Life of Friedrich Nietzsche. By Daniel Halévy. Translated by J. M. Hone. With an Introduction by T. M. Kettle, M.P. New York: The Macmillan Co. 1911.

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dered more precise by consideration of a few lines from that erudite scholar, but crabbed poet, Dr. Henry More. In his "Cupid's Conflict" the great Platonist becomes almost lyrical when this theme is touched:

When I myself from mine own self do quit,
And all things else, then an all-spreading Love
To the vast universe my Soul doth fit;
Makes me half equal to All-seeing Jove.
My mighty Wings high-stretch'd then clapping light,
I brush the Stars, and make them shine more bright.

Then all the Works of God with close Embrace
I dearly hug in my enlarged Arms:
All the hid Pathes of heavenly Love I trace,
And boldly listen to his secret Charms.

The same idea occurs more than once in the mystical doctor's prose, which was, if truth be told, a good deal more poetical than his verse.

II.

It is clear that this sense of compassion is a motive utterly different in kind from the sympathy which meant so much to the next age; to pass from one to the other a great principle had to be eliminated from the philosophy of human conduct, and this principle was manifestly the sense of the divine, of the infinite which stood apart from mortal passions and of which some simulacrum resided in the human breast. The man who effected this great revolution, partly by virtue of his own genius and partly as spokesman of his time, was John Locke, whose "Essay Concerning Human Understanding," published in 1690 as the result of eighteen years of reflection, became the bible, so to speak, of the next century. Locke did not expressly deny the existence of a supernatural world; on the contrary, he began his discussion by a kind of apology, declaring that "God having endued man with those faculties of knowing which he hath, was no more obliged by his Goodness to plant those innate notions in his mind, than that, having given him reason, hands, and materials, He should build him bridges or houses." Having thus apologetically cleared the field, Locke proceeded to prove that all our ideas spring from sensations, and reduced the human mind and soul to pure conformity with the phenomenal processes of nature. To explain our sense of morality, he had recourse to a law of God imposed upon man by decree and without any corresponding law in nature.

One of the first and strangest fruits of this new naturalism was Mandeville's "Fable of the Bees," which undertakes to show by the apologue of a hive of bees that the welfare of a state is the result of the counterbalancing of the passions of its individual citizens, that, in a word, private vices are public virtues:

Thus every Part was full of Vice,
Yet the whole Mass a Paradise.

The poem in itself was not much more than a clever *jeu d'esprit*, but the "Remarks" and the "Inquiry Into the Origin of Moral Virtue," which he published in defence of his thesis, are among the acutest psychological tracts of the age. "I believe man," he says, "(besides skin, flesh, bones, etc., that are obvious to the eye) to be a compound of various passions, that all of them, as they are provoked and come uppermost, govern him by turns, whether he will or no." The passions which produce the effect of virtue are those that spring from pride and the sense of power and the desire of luxury. "Pity," he adds, "though it is the most gentle and the least mischievous of all our passions, is yet as much a frailty of our nature as anger, pride, or fear. The weakest minds have generally the greatest share of it, for which reason none are more compassionate than women and children." Such a theory of the passions is a one-sided deduction from the naturalistic philosophy as it left the hands of Locke; the ethical conclusions, it will be observed, have a curious similarity with the system which Nietzsche was to develop so enthusiastically. The theory of Mandeville was too violently in opposition to the common sense of mankind to produce much direct influence, but it remained as a great scandal of letters. It brought the author an indictment before the grand jury of Middlesex for impiety; and as late as 1765 Diderot, in his criticism of a large and inartistic painting, could be understood when he exclaimed: "What shall we do with such a thing? You who defend the 'Fable of the Bees' will no doubt say to me that it brings money to the sellers of paints and canvas. To the devil with sophists! With them good and evil no longer exist!"

The real exegete of Locke's Scripture, he who made naturalism current by finding within it, without recourse to any extrinsic law, a sufficient principle of moral conduct, was David Hume. Hume's "Treatise of Human Nature," published in 1739, fell dead from the press, and was in part repudiated when he put forth his shorter "Inquiry Into the Principles of Morals," in 1751. Yet there is in reality no fundamental difference between his earlier and later theories, and the doctrines which passed to Rousseau and Kant were fully and definitely pronounced in the "Treatise" written before the author had completed his twenty-ninth year. He begins by resolving the world into an absolute flux, wherein the only reality for us is a succession of sensations, beyond which all is a fiction of the imagination. I enter a room and perceive a certain chair; if after an interval of time I return to the room and perceive the same chair, the feeling that this object of perception and the former are identical is merely created by my "propensity to feign." Our notion of cause and effect is likewise a fiction, due to the fact that we have perceived a certain sequence of phenomena a number of times, and have come to associate them together; we have no real assurance that a similar sequence will happen another time. And human nature is equally a flux, without any principle of unity or identity. An idea is nothing more than a reproduced and fainter sensation, and all knowledge is nothing more than probability. There is no persistent self, but only a "succession of related ideas and impressions, of which we have an intimate memory and consciousness." In this flood of sensations pleasure and pain alone can be the motives of action, and to pleasure and pain alone our notion of virtue and vice must be ultimately reduced.

In his analysis of the moral sense Hume begins with the conception of property. Self-interest is fundamentally opposed to admitting the claims of others to possession, but the only way I can be assured of retaining what I possess is by allowing my neighbor to retain what he possesses. Justice, then, is a mutual concession of self-interests for the advantage of each. A just act is an act that is useful at once to society and the individual by strengthening the security of property. But a just act is not in itself virtuous; the sense of virtue is the agreeable emotion, or passion, as Hume calls it, that comes to us when we perceive a man perform an act of justice which, by the power of throwing ourselves sympathetically into the position of others, we feel to be indirectly useful to ourselves. The pleasurable emotion of self-interest is the motive of just action, the pleasurable emotion of sympathy with an act of justice in which we are not immediately concerned is the sense of virtue. Besides this passion of justice which is necessary for the very existence of society, Hume recognized certain minor passions, such as benevolence, which are not instigated by mutual self-interest, but spring directly from the inherent tendency of man to sympathize with his fellows. Manifestly there are serious difficulties in this reduction of virtue and vice to agreeable and disagreeable passions. It leaves no motive for virtue when the individual has become conscious of the basis of justice in the mutual concessions of self-interest, and asks why he should not foster this concession by the appearance of surrendering his native rights while secretly grasping all in his power; it furnishes no clear difference between the passions which actuate the hero and the *gourmet*, between a Nathan Hale uttering his regret that he had only one life to give

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for his country and a Talleyrand saying placidly, "Fate cannot harm me; I have dined." The lacunæ point to some vital error in Hume's philosophy, but his theory of self-interest and sympathy was none the less the beginning of a revolutionary change in thought and morals.

Hume's "Treatise" dates from 1739 and 1740; in 1759 his friend Adam' Smith published "The Theory of Moral Sentiments," in which the doctrine of sympathy was carried a step forward. Utility is still the measure of virtue and vice, but a man now not only has the sense of virtue from sympathy with an act of justice, but is himself led to act justly through a sense of sympathy with the feelings that his conduct will arouse in others. Furthermore, through the habit of reflection we come to harbor a kind of impersonal sympathy with, or antipathy to, our own acts similar to that which we feel for the acts of others. "It is not," says Smith, "the love of our neighbor, it is not the love of mankind, which upon many occasions prompts us to the practice of those divine virtues. It is a stronger love, a more powerful affection, which generally takes place upon such occasions; the love of what is honorable and noble, of the grandeur, and dignity, and superiority of our own characters." Thus in the system of Adam Smith sympathy becomes the actuating cause of virtue and is even able to transform self-love into a motive wearing the mask of absolute virtue.

III.

Not the least significant feature of the advance from Hume's philosophy is the introduction of the word *sentiment* into the title of Adam Smith's treatise, for during the remaining years of the century the chief development of the doctrine of sympathy in England is found in the novelists of the sentimental school. "*Sentimental!* what is that?" is the record in Wesley's Journal after reading Sterne's "Sentimental Journey." "It is not English: he might as well say *Continental*. It is not sense. It conveys no determinate idea; yet one fool makes many. And this nonsensical word (who would believe it?) is become a fashionable one!" The hypercritical evangelist might have been told that if the word conveyed no determinate idea, it at least represented a very definite force and had a very clear origin. It was nothing else but the logical outcome of Hume's and Adam Smith's theory of sympathy entirely dissevered from any supernatural principle as the source of virtue. From 1760 to 1768 Sterne was issuing the successive volumes of "Tristram Shandy" and the "Sentimental Journey," in which this virtue of sentimental sympathy, reduced to pure sensibility, if not to morbidly sensitive nerves, and utterly freed from reason or character or the law of cause and effect, appears full-blown. If there is any practical moral in these books it is to be found in the episode of my Uncle Toby tenderly letting the buzzing fly out of the window, or in the tears of the pilgrim over the carcass of a dead ass. If Sterne's sentiment was apt to grow a trifle maudlin, that of his contemporary, Henry Brooke, was a constant downflow of soul. "This is a book of tears," says the modern editor of Brooke's "Fool of Quality"; "but they are tears that purge and purify with pity and compassion." I am inclined to think the purging for many readers to-day would come more from ridicule than from pity; but the book is notable as an attempt to depict a life made completely virtuous by the new sentiment of sympathy for all mankind. Hearken for a minute to one of the sermons of the pious Mentor of the story to his youthful charge:

> I once told you, my darling [he says], that all the evil which is in you belongs to yourself, and that all the good which is in you belongs to your God. . . .
>
> Remember, therefore, this distinction in yourself and all others; remember that, when you feel or see any instance of selfishness, you feel and see, the coveting, grudging, and grappling of the creature; but that, where you feel or see any instance of benevolence, you feel and see the informing influence of your God. All possible vice and malignity subsists in the one; all possible virtue, all possible beauty, all possible blessedness, subsists in the other.

Now two things are remarkable in this passage, and would stand out even more plainly if I had space to quote at greater length. First, we have got completely away from the utilitarian theory of social virtue as a mutual concession of self-interests, which was propounded by Hobbes and essentially retained by Locke and Hume and Adam Smith, though gradually overlaid by the modifying power of sympathy. In Brooke's philosophy self-interest and sympathy are finally and absolutely sundered: the one is all vice, the other is all virtue. And, secondly, we may see here how far this newer notion of sympathy is removed from the compassion of Hobbes's Platonizing contemporary; the contrast is even more vivid from the fact that Brooke gives a thoroughly Christian turn to the expression of the "eternal law of benevolence," as he calls it. In Henry More the "kindly compassion" for the world is entirely subsidiary to the rapture of a spirit caught up in celestial contemplation, whereas in "The Fool of Quality" love is indeed planted in us by a divine hand as a force contrary to what Brooke calls "the very horrible and destestable nature of Self," but its total meaning and effect are in a sentimental dissolution of man's self in the idea of humanity. We have reached, that is to say, the genuine springs of humanitarianism.

Meanwhile the doctrine of sympathy had passed in France into the pen, if not into the heart, of one whose genius was to give it a new color and a power sufficient to crush and remould societies. It is not necessary to go at large into well-known theories of Rousseau. In his "Discourse on Inequality" (1755) and his "Social Contract" (1762) he, like his English predecessors, starts with the motives of self-interest and sympathy, but soon gives them a different direction. He saw, as did Hobbes and Hume, that property depends on the mutual concessions of self-interest, but he saw further that on this basis alone society and traditional morality were in a condition of unstable equilibrium, were in fact founded on injustice and not on justice at all. He perceived no relief from this hazardous condition except through counteracting self-interest with the equally innate and human force of sympathy, which was somehow to be called into action as the *volonté générale*, or mystical will of the people, embracing and absorbing the wills and desires of individuals into one harmonious purpose.

One step more and we shall have ended this preliminary history of the growth of sympathy as the controlling principle of morals. From Rousseau it passed into Germany and became one of the mainsprings of the romantic movement. You will find its marks everywhere in that literature; in the peculiarly sentimental attitude toward nature, in the impossible yearning of the *schöne Seelen* for brotherhood, in the whole *Gefühlsphilosophie* or philosophy of feeling. It lurks in Kant's fundamental rule of morality: "Act on a maxim which thou canst will to be law universal"; it lives and finds its highest expression in Schleiermacher's attempt to reunite the individual with the infinite by dissolving the mind in sympathetic contemplation of the flowing universe of things. And in this heated, unwholesome atmosphere of German romanticism sprang up and blossomed our modern ethics of humanitarianism. The theories of socialism are diverse and often superficially contradictory; they profess to stand on a foundation of economic law and the necessity of evolution, but in reality they spring from Rousseau's ideal of sympathy working itself out as a force sufficient in itself to combine the endless oppositions of self-interest in the *volonté générale*, and from the romantic conception of the infinite as an emotion obtained from surrender of self to the universal flux. From the former come the political schemes of humanitarianism; from the latter its religious sanction and fanatical intolerance.

IV.

This survey of the growth of self-interest and sympathy may seem a long

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introduction to the study of Nietzsche, but I do not see how otherwise we can understand the problem with which he struggled, or the meaning of his proposed solution. Into the life of Nietzsche—his strenuous education; his early professorial work at Zürich; his revolt from philology to philosophy; his rapturous friendship and bitter quarrel with Wagner; his years of self-imposed ostracism in Italy and Switzerland; his growing inability to associate with men, marked by his exclamation, "I have forty-three years behind me and am as alone as if I were a child"; his ill-health and increasing delusions, culminating in the incoherent letter to Brandes in which he identified himself with Jesus Christ; his pitiable breakdown and decay under the care of his sister; his death at Weimar in 1900, at the age of fifty-five—into all this I need not enter. The events of his life are told sympathetically, yet honestly, by M. Halévy; they are related in greater detail, and with an unfailing sense of hero-worship that is not without its charm, in the biography by his sister, Frau Förster-Nietzsche. One may begin the perusal of his life with a feeling of repulsion for the man—at least that, I confess, was my own experience—but one can scarcely lay it down without pity for his tragic failures, and without something like admiration for his reckless courage. And all through the reading one is impressed by the truth, which is as important for judging the man as it is for understanding his philosophy, and which one of his ardent worshippers, Meta von Salis-Marschlins, has brought out with special emphasis. "He, and this is the salient point," she says, "condemned a whole class of feelings in their excess, not because he did not have them, but, on the contrary, because he had them and knew their danger." His revolt from the principle of sympathy to the other pole of naturalism will form the subject of the concluding part of this essay. P. E. M.

Correspondence

SWIFT AND MARK TWAIN.

To the Editor of The Nation:

Sir: Your article on "The Common Stock of Wit" has, because of vacation limitations, just come to my notice. I wish your purpose had permitted you to include within the range of your wise criticism the characterization which Mr. Howells gives us of Swift's humor. Mr. Howells writes:

> The one great English humorist who never had credit for the high moral quality of his humor was Swift, who really seldom hurt but to heal, and who got himself permanently imagined a cynical savage by a humorist who ought to have been kinder to him and truer. He came nearest being the purely and entirely humorous humorist we are requiring from the future as successor to Mark Twain, and he was the most eminent predecessor of Mark Twain in the conscienced humor we must always associate with that great pseudonym. Steele was not really gentler, though Thackeray tries to make him out so, and Pope was by comparison a venomous little viper, loving to bite the little heels of ladies. Out of most things that Swift wrote, the caustic irony has passed, and "Gulliver's Travels" remains the harmless delight of boyhood without a suggestion of the political satire it began by being.

As a characterization of Swift, this seems to have the qualities of the celebrated definition of the lobster. No credit for moral quality? Thackeray himself writes his essay, except the Stella-Vanessa portions, in a spirit justly enough indicated in this passage:

> His bitterness, his scorn, his rage, his subsequent misanthropy are ascribed by some panegyrists to a deliberate conviction of mankind's unworthiness, and a desire to amend them by castigating.

Dead in earnest to right the wrongs of the world, all agree Swift was. "Purely and entirely humorous humorist"? Did an entirely humorous humorist write the "Modest Proposal," or "Laputa," or the "Houyhnhnms"? "Conscienced," suppose we grant: does this constitute a parallel with Mark Twain, the author of "Roughing It," of "A Tramp Abroad," of "Huck Finn"? "Steele was not really gentler"? Really, one's standards are turned topsy-turvy. One thinks of Steele as the type "gentleness." Where is there in Swift anything to compare in this quality with dozens of Steele's essays? "From most things the caustic irony has passed"? Has the caustic irony passed from anything Swift wrote about the church or about conditions in Ireland? Do the third and fourth parts of Gulliver's Travels remain "the harmless delight of boyhood without a suggestion of the political satire they began by being"? Were the first and second Voyages ever anything but delightful?

As a parallel to Mark Twain the choice of Swift seems as unfortunate as could be made. Because a critic is altruistic, must all great writers of the past be altruistic? William H. Powers.

Brookings, S. D., August 31.

HIRAM CORSON.

To the Editor of The Nation:

Sir: Some time has passed since the death of Prof. Hiram Corson, yet I have not ceased to wonder how a man of his attainments and scholarship could receive from a paper of the standing of the *Nation* merely the briefest mention.

Many Cornell students can recall him as he took a walk on wintry mornings, the epitome of loneliness—a pagan loneliness—one might say, without hope and without despair.

Those who had the good fortune to be at his home for the delightful readings he gave throughout the year on Sunday evenings, recall them with deepest gratitude. To hear him read a poem of Browning's or Shakespeare's was to know that poem, as much as one can know before life has brought a deeper appreciation of its meaning. Often the reading was followed by music, or we would wander freely about his interesting home, and examine rare prints and first editions; or, better still, he would give personal reminiscences, of which he had a rich store, about Browning, Swinburne, Rossetti, and others.

These evenings brought more literary appreciation, to one at least, than did all the cut-and-dried lectures of the curriculum. And this is what he gave his classes, no rule of thumb or academic formulas to judge things by—he had the utmost scorn for them—but the very life of the piece; not a study about Shakespeare and his time, but Shakespeare who is life and the world.

Surely we have too few men of this kind, not to give them due honor. G.

Brooklyn, September 14.

"CURIOUS TO KNOW."

To the Editor of The Nation:

Sir: Just back among my books after a summer vacation, I have examined Mr. Theron Wilber Haight's letter (*Nation*, August 10), upon the phrase "curious to know." Mr. Haight has carelessly misread the Oxford Dictionary and thereby done it an injustice. He writes:

> I was horrified to find that the only appearance of it [the phrase in question] in that monumental work [the Oxford] is credited to E. E. Hale's "In His Name," with the date 1873, thus implying a recent American origin for the atrocity.

Now the Oxford, p. 1266, col. *a*, No. 5, under the definition: *Desirous of seeing or knowing*, ends this paragraph with a quotation from E. E. Hale's "In His Name": "Crowded with curious idlers"—an ordinary and perfectly unobjectionable use of the word "curious." The quotation immediately preceding, however, is quite different, namely, "1833, Ht. Martineau, *Brooke Farm*, x. 116: Two or three neighbours . . . were curious to know what he had seen abroad."

Evidently Dr. Murray and his co-workers should not rest under the imputation of trying to father the bastard "curious to know" upon America.

Mr. Haight's citations from Boswell are, of course, interesting and valuable.

J. M. Hart.

Cornell University, September 9.

THE WORKING VOCABULARY.

To the Editor of The Nation:

Sir: In your issue of July 6 you printed a letter from Prof. R. W. Brown, in which he submitted data to show the real size of the working vocabulary as contrasted with traditional estimates. He reported that six representative freshmen in Wabash College last year attempted to record their own vocabularies, and that after he had sifted the words in each list to avoid all possible repetitions, the totals ranged from 2,970 to 4,560 words. I have in my possession some facts touching this same matter. My material was obtained from an impromptu test, which I conducted at De Pauw University, with ten representative students, six freshmen and four upperclassmen. One evening last spring, without any intimation of what I desired to have them do, I called these students into my office and asked them to write down all the words they could think of in two hours. Of course, they worked independently of each other and of all sources of suggestion save only the laws of association. Since then I have carefully sifted and counted the words in each list, with the following result:

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Freshmen—Men, 1,114, 1,596, 1,789; women, 847, 948, 1,230.

Upperclassmen—Men, 1,239, 1,464; women, 1,489, 1,573.

It is only fair to state that when time was called at the end of the two hours every student was still writing words rapidly, and insisted that he had by no means exhausted his supply. Since many of the commonest words of everyday communication were omitted in every list, it should seem that their protests were well grounded. Moreover, several of the students were handicapped by the fact that they write a very slow hand, so that their vocabularies would have been tested more accurately if they could have enumerated their words orally.

These results suggest many interesting questions which cannot be answered without more extensive study. For instance, is there any noticeable difference in the size of the vocabularies of the two sexes? What is the normal percentage of increase in vocabulary among students while in college? How does the size of the college student's vocabulary compare with that of the young laboring man or woman? How much of the ineffectiveness of the college student's writing is due to poverty of words? Let some university student in search of a subject for investigation enlighten us.

NATHANIEL WARING BARNES.

Greencastle, Ind., August 28.

THE HAIR IN BROWNING'S POETRY.

TO THE EDITOR OF THE NATION:

SIR: A specialist in psychology suggested to me, not long since, that in description of female beauty Browning relies to a very uncommon extent upon references to the hair. This, indeed, proves to be the case. A curiously interesting and not unimportant list of passages may be adduced. In the "Statue and the Bust," for example, the most strikingly beautiful phrase in a haunting quotation is the one italicized:

> The lip's red charm,
> The *heaven of hair,* the pride of the brow,
> And the blood that blues the inside arm.

More familiar, and perhaps quite as felicitous, is the close of "A Toccata of Galuppi's":

> Dear dead women, with such hair, too—what's become of all the gold
> Used to hang and brush their bosoms? I feel chilly and grown old.

Even in that much abused poem, "Sordello," there are similar references, of surpassing phraseology:

> How the tresses curled
> Into a sumptuous swell of gold and wound
> About her like a glory! even the ground
> Was bright as with spilt sunbeams. (Book i.)

> The very maid
> Of the North Chamber, her red lips as rich,
> The same pure fleecy hair: one weft of which,
> Golden and great, quite touched his cheek as o'er
> She leant. (Book ii.)

> Elys' hair
> And head that's sharp and perfect like a pear,
> So smooth and close are laid the few fine locks
> Stained like pale honey oozed from topmost rocks
> Sun-blanched the livelong summer. (Book v.)

The tribute to his wife, in "By the Fireside," is particularly noteworthy:

> Worth how well, those dark grey eyes,
> That hair so dark and dear, how worth
> That a man should strive and agonise,
> And taste a veriest hell on earth
> For the hope of such a prize!

Evidence of the same strange fondness for such description is to be found in the very crisis of that intense scene between Sebald and Ottima, in "Pippa Passes":

> I felt you
> Taper into a point the ruffled ends
> Of my loose locks 'twixt both your humid lips.
> My hair is fallen now: knot it again!
> . . . . . .
> Bind it thrice about my brow;
> Crown me your queen, your spirit's arbitress,
> Magnificent in sin.

Again, the somewhat morbid poem, "Gold Hair: A Story of Pornic," betrays an almost unmistakable fascination of subject, for the reason that elsewhere Browning is never morbid—unless in "A Blot in the 'Scutcheon." But in "Gold Hair" what may be called the capillary attraction proved too strong to resist. (Cp. Pope's "Beauty draws us by a single hair.") And so the story of the beautiful young girl, who, an unnatural miser, obtained her last request, that her wonderfully abundant hair, in which she had hidden many gold pieces, should be left undisturbed after her death, was duly chronicled—with much more than the reticence of a chronicle. And, finally, by way of contrast with praise of beautiful hair, one may cite the disparaging reference of James Lee's poor wife to her own locks, in a line to which a famous phrase of Kipling's "Vampire" probably owes something:

> Fade you might to a thing like me,
> And your hair grow these coarse hanks of hair.

All this does not show, of course—and is not intended to show—that glorification of the beauty of woman by varied descriptions of hair was with Browning an obsession. Nevertheless, it seems to have been a favorite subject, to a degree not discernible in other English poets, except those of a distinctly decadent type.

HARRY T. BAKER.

Rockland, Me., August 28.

Literature

CHINA AND THE WORLD.

The International Relations of the Chinese Empire. By Hosea Ballou Morse. The Period of Conflict, 1834-1860. With illustrations, maps, and diagrams. New York: Longmans, Green & Co. $6 net.

Mr. Morse is an American who has passed half of his life in China. He is familiar with its language and institutions. He has had much to do with its governing class. He adds to his experience and training sympathy with their point of view. His account of the impact of modern Western culture upon the Far East should be as complete and impartial a history as can be written by a member of one of the two races thus placed in antagonism. The result of his labors, so far as it lies before us, does not disappoint expectation. This volume carries the story of China's foreign intercourse from the beginning of modern sea-traffic to the close of the second Arrow War, and is to be followed by another detailing the events of the past fifty years; the two will constitute a history of the opening of China that will long remain an authority.

For this reason the work ought to be judged in accordance with the high standards of historical research. Its value and importance are such that its very few defects may be pointed out without fear of doing injustice. It is remarkable, in view of his opportunities when living in China, that Mr. Morse's sole Chinese sources are those printed in the *Chinese Repository* and the *North China Herald.* While it is too early yet to expect from any one a full acquaintance with Chinese accounts of the *Yi*, or Western Outlanders, there are public documents as well as published journals and reminiscences which a collector in China could accumulate for a study of their history. Imperfect and even inconsequential as they are, there exist, moreover, a few periodicals edited by the Young China of to-day which are characterized by national feeling and demand the historian's attention, as similar literature does in other countries. Indications of the abundance and importance of Chinese material are so numerous in the translations found in Professor Parker's books and Mr. Backhouse's "China Under the Empress Dowager"—to mention only two instances—that its neglect in such a work as this seems hardly justified by the author's easy assurance "that access to the original [Chinese] records would give us but little further light on the subject." As to European sources, the opportunity afforded by his residence in England for consulting the British Foreign Office records has made his study of the part of the protagonist in the long drama quite comprehensive, and afforded a valuable collection of hitherto unpublished documents reproduced on seventy pages of appendices. One would like, however, to know why these researches were not supplemented by similar reference to the store of papers in the India House, or why he disregarded the *livres jaunes* on French diplomacy, and the United States diplomatic correspondence covering American post-treaty relations with China. So far as the footnotes reveal his authorities, the author in recounting these negotiations has relied upon Cordier's compendium in the one case and on Gen. Foster's "American Diplomacy in the Orient" in the other.

But if Mr. Morse cannot be said to have satisfied the critical student in his use of sources, it may be readily conceded that the predominance of British interests during the Opium and Arrow Wars reduces the affairs of other nations in China to comparative insignificance. The crux of every history of this period is its verdict as to the real origin of the hostilities arising after the seizure of the opium by a Chinese high commissioner. Was it a necessary conflict,

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or could it have been avoided? To the English in Canton, suffering for years under the "injurious proceedings" of the Chinese, war seemed a natural and legitimate remedy for an intolerable situation. But the British Government, in their ignorance of Chinese polity, were responsible for rendering the situation intolerable by withdrawing the East India Company's trade monopoly and virtually substituting anarchy for the old autocratic control. When they commissioned a chief superintendent to demand consular rights from a Government which recognized no other nation as independent of its suzerainty, they gave him neither the proper credentials nor the support of a force sufficient to procure recognition. How little Asiatic statecraft was understood by Europeans eighty years ago is evident from the Duke of Wellington's instructions declaring that "it is not by force and violence that his Majesty intends to establish a commercial intercourse between his subjects and China, but by the other conciliatory measures so strongly inculcated in all the instructions you have received." Mr. Morse most pertinently observes upon this: "The British Government alone, while necessarily and rightly directing that a conciliatory policy be adopted, could not see that the only probable result was that which attended Lord Amherst's embassy in 1816, and made no provision, and allowed their representative to make no provision, for the possibility of a different result."

If there were pride and obstinacy on the one side, then there was stupidity on the other. It is a disagreeable word, and Mr. Morse does not use it, but it describes the cause which deferred formulating a policy and let matters drift. "Repeated requests were sent for instructions and for increased authority; but during more than five years, beyond specific injunctions not to exceed their authority and not to interfere unduly with the operations of the merchants, the superintendents received no instructions which gave any indications of the general, or even of the specific, views of their Government." Few things, perhaps, are more futile than to talk of the "might-have-beens" of history, but it might be asked here, if the English had addressed themselves to the problem with the sort of policy and the sort of man the Americans employed in Japan in 1853, would the opening of China have dragged on for eighty years? Mr. Morse rightly concludes that the British did not begin hostilities because of their loss of some twenty thousand chests of opium, but he conceives it to be none the less true that the Chinese fought only because the drug came to them against their will. The vexed question has never before been handled with keener perception and more impartial analysis. So much literature of a highly controversial character has resulted from this famous war that it is gratifying to follow the author's consideration of the moral question involved. Whether opium-smoking is to be called a sin or a vice,

> it may be permitted to the historian to point out that the moral sense of the Western world has advanced far since a hundred years past; even then there were men, ahead of their time, whose opinions in these matters were such as we hold to-day, but in general, morality and what we term civilization made fewer demands upon mankind then than now. Buying, transporting, and selling slaves gave profit to many English and American shipowners through the eighteenth century, and it was not until 1807, after the issue of the Emperor's opium-prohibition edict, less than a generation before the date we have now reached, that the slave trade was prohibited to the people of the two countries. . . . By a common instinct the English and American people have refused to give state regulation to prostitution, and have adopted, instead, the policy which the Chinese adopted for opium-smoking, viz., total prohibition; and yet he would be a bold man who asserted that there was less of that form of immorality in London and New York than in other large cities where other views are held. All these considerations must be borne in mind when we attempt to judge the motives and actions of those Chinese who wished to prohibit their national vice; of those Chinese who preferred to regulate it; of those foreign Governments which considered security of person and property before the social legislation of the Chinese.

A single exception to the admirable impartiality which characterizes his narrative may be noted in the author's treatment of the American envoy, W. B. Reed. Like all the other plenipotentiaries of that period, Reed reached China in utter ignorance of the Chinese, and had presently (in his own words) "to dismiss the dream of dealing with China as a power to which any ordinary rules apply." The task before him was not one to be accomplished in accordance with diplomatic methods customary in the West. He is rather severely handled by Mr. Morse for beginning treaty negotiations with the Viceroy Tan at Taku, in 1858, while the Allies were on the point of striking their blow. Of course, discussion at that crisis was bound to be abortive, but it was worth undertaking in order to explain to the Chinese the folly and danger of resistance, and it was morally justified by the American policy. The author also joins Dr. Martin in blaming Reed for withdrawing the anti-opium clause from the American treaty and proposing to Lord Elgin to legalize the traffic. It is not necessary to call him a great man, nor did the unhappy end of his career reveal him to be an entirely honest one, but to include him "among those who have betrayed great causes" is a serious indictment to be made by an historian who has not, apparently, consulted the minister's correspondence with his own Government.

A few matters of pregnant importance in this war, such as Ward's debate in Peking on the audience question, the Russian land-grab of Primorsk, and the surreptitious clause in the French treaty, do not receive treatment at all adequate to their significance; but it is reasonable to suppose that the author reserves them for fuller consideration in a second volume—a work which every student of modern China will await with eagerness.

CURRENT FICTION.

Monna Lisa, or The Quest of the Woman Soul. Transcribed by Guglielmo Scala. New York: Thomas Y. Crowell & Co.

The author professes, in his preface, that this narrative is translated from a manuscript found in a rubbish-heap in an old Florentine palace, and that internal evidence showed it to be the work of Leonardo da Vinci. Hence the transcription and presentation here of an important document. The publisher, rather quaintly fearful lest some ingenuous reader should take the author at his word, explains in an insert that the book is pure fiction, and that "Guglielmo Scala" is the pen name used for the nonce by an American writer "who has devoted long study to Italian art and literature, and who takes this method of sharing with the public the web of imagination woven for his own pleasure about Da Vinci and the subject of his famous portrait." Any possible illusion as to the nature of the work being thus satisfactorily removed, we are enabled to approach it in safety. To such lengths does the modern conscience bring us: fancy the publishers of "Robinson Crusoe" gravely assuring the world that Defoe isn't really telling the truth!

In fact, we should say the present narrative would have deceived only those who wish to be deceived and who ought to be permitted their dollar's worth. Not that the style is clumsy, or, in the main, unplausible, but that the whole affair is too neatly consecutive for credibility. Even the bad places in the manuscript, which defied the efforts of the decipherers, are conveniently placed so that no real gap occurs in the story of the Leonardo-Lisa relation. Lisa is represented as wife of a Florentine named Francesco Giocondo. She has long admired the great Leonardo at a distance, and it is at her solicitation that he undertakes her portrait. The reason for his consent, however, lies in his fancy that her smile and her strange beauty contain that mystery of "the woman soul" which he has never solved. For some years, he works at the portrait, and in the meantime, the bond between his own soul and that of the woman grows always stronger. The extracts from Leon-

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ardo's story and from the letters which are supposed to have been exchanged between the lovers are managed with skill, though with here and there a lapse into modernism of thought or phrase. The upshot is that at the moment when the ideal love of the pair is threatened by passion, Lisa dies, and Leonardo at last catches the secret of her expression and immortalizes it upon his canvas. Alas, for that painted immortality!—the world now grieves over its possible loss after these few centuries. The author and his publishers are to be congratulated at least upon the chance timeliness of the work.

An Ardent American. By Mrs. Russell Codman. New York: The Century Company.

Two initial advantages—a distinct novelty in the way of heroines, and an unhackneyed point of view for the observation of American manners—lend promise to the opening pages. Yvonne Carrington, the young exotic patriot, whose mother after long residence abroad has "remarried herself to a German diplomat," unites a charming partiality for America, Americans, and American ways, with all the naïve seriousness of a properly "elevated" comtesse. Her diary, "written in English, with the help of a dictionary," divertingly records her enthusiastic efforts to follow idioms and customs in the land of her loyalty. When Yvonne returns to the household of the German diplomat, the end is not yet. A plot we must have, though it be of antiquated design. So the titled lover pursues, unkind mamma coerces, and Yvonne becomes the high-born fugitive of ancient fame. To share the precarious fortunes of a company of travelling players, to undergo privations in a garret, to fall, oh, desperately ill, and be rescued delirious by an estimable gentleman with a fine American talent for timing his arrival—all these are decreed for the fragile lady by a relentless author. Small wonder that the savour of the chronicle deteriorates and the reader's interest flags before the happy issue and the last page are reached.

Esther Damon. By Mrs. Fremont Older. New York: Charles Scribner's Sons.

The harsh fate of the reformed drunkard and the penitent Magdalene in an "up-State" village fifty years ago, and the rigors which the Methodism of that dark age imposed upon its disciples, might well excite the pity of the modern reader; it would if one could give implicit credence to this tale. There is a certain crude vigor in the telling, but most of the villagers are too starkly uncompromising in their attitudes to seem quite human. The three figures that live and move are those of Esther Damon, her mother, and Robert Orme. Orme, whom financial ruin and a subsequent sojourn in New York have unaccountably regenerated, does in the course of long years reinstate himself in popular esteem as the organizer of a prosperous industrial "republic," where advanced social ideas and primitive handicrafts thrive together. To Esther Damon who has loved too well and finds the expiation beyond her endurance, he becomes an angel of tolerance and protecting strength. He is a completely modern type, emancipated from prejudice by a gospel whose message is social and economic. Esther, on the contrary, finds a more orthodox salvation in returning to the exacting faith of her mother, a pathetically saintly creature given over to the impulse of religious asceticism and able to translate all suffering into spiritual beauty. Some of the morbid phenomena of religious excitement are dramatic factors in Esther's progress, although there is nowhere evidence of much psychological insight. Recognizing certain poignant possibilities in lives where intense religious conviction takes the place of intelligent thought, the author has been content to dwell upon these exclusively without reckoning with such artistic considerations as just historical values and the mellowing effect of distance.

The Dilemma of Engeltie. By Emma Rayner. Boston: L. C. Page & Co.

Engeltie was a Dutch maiden of Colonial times on the banks of the Hudson. Her marriage to the man of her heart was at hand when her father quarrelled with him and bade him begone. At the same time the angry parent insisted that the wedding should take place, as appointed, with one trifling change in the cast, namely, that of the bridegroom. Hence he allowed his daughter to choose from among her neighborhood suitors, with the alternative of giving her to an old curmudgeon of his own selection. Promptly the six mothers of the six aspirants to Engeltie's hand inaugurated a series of festivities to give each suitor an especial opportunity. A detailed description of six sorts of junketings in the Dutch fashion may be set down as an intended contribution to colonial history. Six ways for a pretty maiden to hold at arm's length six undesired proponents might be called history of a more universal application. The true lover keeping watch and ward in the disguise of a negro slave is hard to believe in, but since there is provided superabundance of plotting, ambuscading, all but kidnapping, and since all ends happily for the loving pair, why kick against such insignificant pricks as absurdities and improbabilities?

THE CHIEF OF SCOTLAND YARD.

The Lighter Side of My Official Life. By Sir Robert Anderson, K.C.B., LL.D. New York: George H. Doran Co. $3.50 net.

This is a model of the way in which such reminiscences should be written. The author pretends to no mock modesty; he lets you see his personality plainly enough; and he criticises men and events freely. But there is no suggestion of "writing up" an event, or of exploiting pet hobbies. The touch-and-go quality of good talk runs through the book.

From 1868 till his resignation in 1901 Sir Robert was connected with the Police Department of the British Home Office, and for much of that time, he controlled the "C. I. D."—or Criminal Investigation Department—to which are referred all the important criminal cases. A Scotch-Irishman by birth, educated at Trinity College, Dublin, and a devout Protestant, he was blest with a sense of humor and a love of justice, which saved him alike from fanaticism and from undue severity.

Many of the anecdotes he relates of strange crimes throw fiction into the shade. He very frankly shows how often luck helps in solving a mystery: but we get the impression that luck would be bad and not good without the careful organization of his force. His most significant chapter refers to Irish political crime, beginning with the Fenian conspiracy of 1867 and coming down to recent times. The story is not edifying, nor do most of the men who planned or perpetrated the assassinations and outrages deserve any sympathy. Dynamiters ought, as he says, to get short shrift everywhere. News to many of Sir Robert's readers will be his account of the Irish project to blow up Queen Victoria and her court in Westminster Abbey at her Golden Jubilee in 1887. His chapter on Le Caron, the informer, is highly instructive; and he has many casual revelations to make on the Phœnix Park murders and their sequel.

In general, he takes no stock in Home Rule, having too intimate an acquaintance with the Catholic Irish politicians and agitators to believe that they possess either the character or the ability for self-government. He quotes approvingly the epigrammatic definition of the Irish Question, by another Irishman, Lord Morris: "The attempt of an honest, stupid people to govern a quick-witted, dishonest people." Being on the inside of the Kilmainham Treaty, he calls the Irish section of Morley's "Life of Gladstone" "that charming historical romance."

When he talks shop, he is equally interesting: for it is no trifle to hear the head of Scotland Yard, where the largest police organization of the world is

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centred, give his views on how to deal with criminals. He has contempt for the sentiment which a morbid public pours out on convicts; and he regrets that the observance of the Anglo-Saxon theory of justice enables many a known malefactor to escape. Sir Robert shows how the demand for technically satisfactory evidence often ties the hands of the prosecution. Thus "Jack the Ripper" was discovered to be a degenerate Polish Jew, with maniacal outbreaks, but the police could not procure testimony against him that would have satisfied the court. In this case the refusal of Polish Jews to bear witness before Gentiles against one of their number illustrates the difficulty which the racial problem has created for the London police. That difficulty, with which we Americans have had to cope for a long time, has grown rapidly in England during the decade since Sir Robert retired. In England, the tradition has been for centuries that the policeman is the friend and protector of the citizen: on the Continent and in Ireland the opposite view has prevailed; latterly, the crowding in of a cosmopolitan population has undermined the tradition there, as it did here much earlier.

As to relative efficiency, if the figures cited by Sir Robert are accurate, his force has no competitors on this side of the Atlantic. Out of only 92 murders in London during the six years, 1903-1908, in just six, or one a year, was the murderer undiscovered. No wonder Sir Robert was amazed when some American gentlemen assured him that Chicago had had 2,000 homicides the previous year; for though they probbly said "violent deaths" and not "homicides," the moral was clear. And yet he constantly inveighs against the red tape, antiquated methods, and divided jurisdiction which hampered his work.

Among many side-lights which he throws on historical events, we have space to mention only two. The "carbuncle" which was officially given out as the cause of Count D'Orsay's death in 1852, was really a pistol bullet aimed at Louis Napoleon. A lunatic named Townsend lay in wait for Gladstone in 1893, and would have killed him had he not been suddenly diverted by the unsuspecting Premier's smiling at him as he passed into No. 10 Downing Street; "a providential circumstance that," Sir Robert adds, "for Mr. Gladstone was not addicted to smiling."

In our effort to show some of the important contents of this book, we have hardly done justice to its abundant humor. But why do the publishers follow the suspicious practice, that has grown too common of late, of not giving the date of publication on the title-page?

A Companion to Latin Studies. Edited by John Edwin Sandys. With maps and 141 illustrations. Cambridge University Press. New York: G. P. Putnam's Sons. $6 net.

In 1905 the Cambridge University Press issued under the editorship of Mr. Whibley "A Companion to Greek Studies," which had so wide a sale that it proceeded within the next year to a second edition. That excellent book is now followed at an interval of five years by another, equally excellent, on the Latin side. It aims "to supply in a single volume such information (apart from that contained in Histories and Grammars) as would be most useful to the student of Latin literature." The book is in general plan like its Greek predecessor, a sort of select encyclopædia. Twenty-five contributors have furnished the articles, which appear to leave no necessary topic within the limited field untouched. The writers are for the most part men already celebrated for their special knowledge of the subjects here assigned them. No one could question Dr. Sandys's preëminent fitness to edit the whole, and to contribute more than one of the articles; and scholars much more advanced than those for whom this book is primarily designed will listen with interest and respect to Dr. Ashby speaking on Roman Topography; Prof. Otto Keller, on Fauna; Prof. J. S. Reid, on Chronology, Laws, and the Roman Constitution; B. W. Henderson, on the Municipal, Colonial, and Provincial System; Mr. Wace, on Sculpture; Sir Edward Maunde Thompson, on Palæography; Professor Postgate, on Textual Criticism; Mr. Verrall, on Metres.

The articles are every one distinctly readable, and most of them sufficiently up to date. Certain may be said to be even in advance of date. Prof. William Ridgeway is a scholar of high academic position, and one whose views will continue to attract attention from their intrinsic character. But his beliefs concerning the ethnological relations of the races of Italy have not yet won wide support, and that because his logic and facts seem too often faulty. The evidence that would make the Latins Ligurians is surely insufficient, to say the least. (We observe that the editor has allowed Dr. Giles's temperately agnostic statement to stand on p. 808 as against Professor Ridgeway's on p. 29). To cite but one other typical example, the two forms of disposal of the dead revealed in the necropolis of the Sacra Via at Rome do not by any means prove "the existence of two races with different views respecting the soul." And the penetrating in that graveyard of a tomb of cremation by one of inhumation works in the wrong chronological direction for some of Professor Ridgeway's theories. Also in his article on Coinage he utterly disregards in text and bibliography the greatest of recent works on early Roman coinage. The elementary student who takes the "Companion" as his guide on these matters will probably be much misled.

Elsewhere also modern investigation has been disregarded to the detriment of the book. Rüstom-Köchly's was a great work for its day, above half a century ago, but during the last few years there has been much study and reconstruction of ancient military engines. This is apparently all unknown to the writer of the article on the Roman Army, who even reproduces the certainly antiquated cut of a catapult from the venerable book aforesaid. The reader who desires knowledge on this head must turn to the excellent article on *Geschütze*, by R. Schneider, in the latest half-volume of Pauly-Wissowa's "Realencyclopädie."

An amusing misstatement in topography slipped by the editor on p. 61, where Hofrath Keller is represented as asserting that eels "were caught in the river Athasis at Verona, on their way from the Lago di Garda to the Mincius." The error is doubtless due in some way to the translation from the German, which was, however, as the editor tells us in the preface, revised "by two eminent zoölogists"! They ought to have been also geographers. Director Ashby's caution that Kiepert-Hülsen's *Formæ* contains a bibliography up to 1895 only may now be supplemented by a note that a new and enlarged edition is promised the present year. The "Companion" is a large book, but we could wish that more space could have been granted to certain important articles, such as Warde Fowler's on Religion and Mythology (24 pp.), Provost James's on Books and Writing (15 pp.), and Mr. Hicks's on Philosophy (18 pp.) And the new edition should be more securely bound. The book deserves a place not merely in every school, college, and public library, but in the private collections of all people of culture.

The First Decade of the Australian Commonwealth: A Chronicle of Contemporary Politics, 1901-1910. By Henry Gyles Turner. Melbourne: Mason, Firth & McCutcheon.

Emerson, in the essay on Politics, adopting a remark of Fisher Ames, says: "A monarchy is a merchantman, which sails well, but will sometimes strike a rock and go to the bottom; whilst a republic is a raft, which would never sink, but then your feet are always in the water." Both sides of this truth have good illustration at the present moment. Mexico for a generation or more has been ruled with an outward semblance of order by one man. The ship has sailed well, but now strikes a rock, the old age of the autocrat Diaz, and at

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any moment many are expecting to see her engulfed in anarchy. Coeval with this is the close of the first decade of federated Australia, a detailed account of whose experiences we possess in this book of Mr. Turner's. Verily, it is the tossing of a raft on a turbulent sea. The feet of the Australians have been very much in the water, and there seems little chance that they will ever be dry.

It is impossible for one not close at hand and in daily touch with the events described to judge accurately Mr. Turner's account. It appears to be carefully and impartially done by a man much interested and with good opportunities for gaining information. He is clear, circumstantial, and, we take it, trustworthy. Foolish and discreditable things are not glossed over, nor is there sign of unfair bias toward or against any one of the contending parties. Ten years ago it was a hard matter to induce Australians to federate. Conflicting interests and opinions in the various provinces caused much wrangling; nor has the wrangling at all abated since the birth of the Commonwealth. As to the tariff, there are free-traders who would go to an extreme, and also protectionists who desire a Chinese wall; and between the extremes, every possible phase has its representatives. As to immigration, some would shut the country up virtually, leaving its peopling to the slow increase of those already established on its soil; while still others demand a large influx of Italians for the mines, and of Polynesians and Chinese for the fields. Here, too, every possible intermediate view has its defenders. Again, as to the relations between capital and labor, while some advocate conservative ideas, there are at the same time extreme Socialists who demand that the state shall control all money and industry; and here again between the extremes stand moderates of every type. Other questions concern the location of the federal capital, internal improvements, defence, the exact relations between the Commonwealth and the mother-country, etc. These have all been the subjects of extended, strenuous, often acrimonious debate, in which, while ability and high-minded wisdom are often apparent, ignorance, folly, and selfishness are not less in evidence. In the turmoil emerge figures which command our respect. Sir Samuel Griffiths, Sir Alfred Deakin, Sir G. H. Reid, the Labor members Watson and Fisher, and the Western Australian Forrest, men of statesmanlike qualities and strong, persistent character, but there are also demagogues and incapables. Altogether, according to Mr. Turner's portrayal, the Australian raft has been tossing for ten years on a very tempestuous sea, nor does he hold out any hope of betterment. At the moment the Labor party and the Socialists are very much to the fore.

We are not throwing stones at Australia. We are in no position to do that. Australia has had but one decade, the United States twelve, and can we maintain that the story of any one of these decades of ours, fully and faithfully told, would read any better than this story by Mr. Turner? In the long career of England there have been many decades during which the democracy has played a part, and can one be cited less free from such agitations and anxieties than those which have perplexed our brethren in the South Seas? No, strife and confusion are inevitable in the politics of any state possessing Anglo-Saxon freedom, and would we have it otherwise? We might surrender ourselves to a Diaz, with a probable result of smooth sailing for a time, but of an inevitable crash at the last on the rock always lying in wait. Turmoil is the essential condition of our freedom. We can comfort ourselves that it is, after all, grandly disciplinary and educative. Because of it the Anglo-Saxon has been schooled into the leadership among men which he enjoys. We need have no fear for the Australians. They are on their raft, the sections that make it up straining at the fastenings, the crowd discordant and tossing wearily. Their feet are very wet, but they will endure and prosper. They are only repeating what always has been the political experience of English-speaking men.

Selections from Ancient Irish Poetry. Translated by Kuno Meyer. New York: E. P. Dutton & Co. $1.25 net.

Professor Meyer's little volume of barely more than a hundred pages has an interest and value quite beyond its modest pretentions. For it gives, what English readers have had only limited means of obtaining, a veritable indication of the nature and substance of the earliest Irish poetry. Celtic literature has been largely known and judged, either by Matthew Arnold's familiar essay, which, however sympathetic and brilliant, presents an inadequate and in some respects misleading account of it; or by the Anglo-Celtic production of Macpherson, in the eighteenth century, and of such recent writers as Fiona Macleod. These authors, again, while inexplicable except as products of the Celtic world which they have sought, or pretended, as the case might be, to interpret, have been by no means its most genuine representatives. In the interest, therefore, of historic truth, every book is to be welcomed which affords a direct knowledge of Celtic writings in any age, and particularly in the early periods when the expression of the Welsh and the Irish genius was most independent and characteristic. Though many scholarly translations of old Irish texts have been made in English, yet somehow they are little known even to serious students of literature. But Lady Gregory's "Cuchulainn of Murthemne" and "Gods and Fighting Men" gave to a wide reading public a true conception of the early Irish saga-cycles; and now Dr. Meyer has made a good beginning toward a kind of golden treasury of the ancient songs and lyrics. Only his volume is rather more inclusive than such a description suggests, and contains, besides pieces of strictly lyrical character, some didactic and proverbial material.

The collection is very fairly representative of the kinds of poetry written in Ireland down to the early part of the Middle Irish period, and few of the selections are of date later than the tenth century. Many of the best of the old Irish lyrics are preserved in the sagas, which were commonly composed, as is well known, in the *cantefable* form. Of these, Dr. Meyer has selected some good examples, notably two of the songs of Deirdre, from the tale of the sons of Usnech. Of the bardic songs in praise of a chieftain, perhaps the most extensively cultivated of all forms of secular verse in Welsh and Irish, three laments are included, and the striking "Song of Carroll's Sword." There are several strictly religious pieces, among them the fine old liturgical poem known as the "Hymn of St. Patrick," and the lines on Angus, the Culdee, which Arnold, in his essay, compared to a Greek epitaph. A number of the shorter pieces, meditative quatrains, and the like, are similarly noteworthy for happiness of thought or fancy and for fitness of style. The songs of nature are particularly charming, and some of them reveal a sentiment for which one can think of no better term than "natural piety," though the words must, of course, be freed from any specially Wordsworthian suggestion. The feeling is occasionally associated, as in the song of the "King and Hermit," with the other piety of religion. The sentiment of romantic love, finally, which like the delight in nature, was characteristic of the Irish, finds expression in the songs of Deirdre already referred to, in the lamentations of Cride and of Liadain, and—with a difference—in the song of the "Old Woman of Beare," whose regrets over her vanished youth recall those of *la belle Heaulmière* in Villon.

All these phases of Irish poetry are admirably illustrated in Dr. Meyer's collection. It is not necessary to add, in view of the translator's eminence as a Celticist, that the renderings are absolutely trustworthy. The metrical form of the Irish verse, highly finished with many complications of rhyme and alliteration, Dr. Meyer has not tried to reproduce; and an attempt to do so, on any large scale, in English would prob-

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ably have resulted in an unnaturalness quite unjust to the original. Single bits of skilful imitation of the Irish measures may be found in Dr. Sigerson's "Bards of the Gael and the Gall." Dr. Meyer chose, wisely for his purpose, to give close unrhythmical translations, and he has done them so well that the reader would never suspect him to be a German born and a professor-elect in the University of Berlin. His long expatriation has been in more ways than one of advantage to the cause of Celtic learning.

Notes

Everyman's Library will be increased shortly by fifty volumes, including: The final volumes of Aristophanes and Horace; two volumes of Bagehot's "Literary Studies"; Isaac Taylor's "Words and Places"; Scott's "Plays and Poems," edited by Andrew Lang; "A Literary and Historical Atlas of America"; Mommsen's "History of Rome," in four volumes, and a Life of Shakespeare, by Oliphant Smeaton.

Prof. Lane Cooper is issuing through Smith & Elder a concordance to the poems of Wordsworth.

Mr. Roosevelt contributes a preface to "Animal Life in South Africa," a book by Major Stevenson-Hamilton, warden of the Transvaal Game Reserves, which Heinemann announces.

Prof. A. E. Housman's second book of his critical edition of Manilius is announced by Grant Richards.

The new and revised edition of the Century Dictionary, Cyclopedia, and Atlas, which the Century Company will issue in the autumn, will appear in twelve volumes, instead of ten, as before. The paper used for the work is the result of much experimenting. There has been produced for this edition a thin, opaque paper, which is said to print cuts well, and which is strong and durable.

"The Life and Letters of John Rickman," by Orlo Williams, should prove to be an interesting volume in Constable's list.

Dent has arranged to publish Professor Legouis's "Chaucer" in an English translation.

George Allen & Sons have among their announcements: "The Life of Ruskin," 2 vols., by E. T. Cook; "Bismarck's Pen," by Dr. Abeken, translated by Mrs. Barrett-Lennard; and "The Memoirs of the Russells of Birmingham in the French Revolution and in America, 1794-1814," edited by the late S. H. Jeyes.

The Rev. T. H. Darlow has edited for Hodder & Stoughton "The Letters of George Borrow to the Bible Society."

The same house will publish a new translation by Prof. D. S. Margoliouth of Aristotle's "Poetics"; "The Complete Works of Emily Brontë: Vol. II, Prose," edited by Clement Shorter, and "The Feast of St. Friend," a Christmas book by Arnold Bennett.

Eugene P. Lyle, jr., is publishing through Doubleday, Page & Co. his novel, "The Transformation of Krag."

E. Phillips Oppenheim's novel "Havoc" will be issued October 7 by Little, Brown & Co.

By the same house is promised "The Fair Ladies of Hampton Court," in which Clare Jerrold tells the stories of the notable ladies whose portraits were painted by Godfrey and Kneller.

Houghton Mifflin Co. will publish the following books on Friday, September 22: "Her Roman Lover," a novel by Eugenia Brooks Frothingham; "The Enchanted Mountain," a story for children by Eliza Orne White; "Tommy Sweet-tooth and Little Girl Blue," a book for little folks by Josephine Scribner Gates; "The Story of the Roman People," written for children by Eva March Tappan; "Short-Ballot Principles," by Richard S. Childs; a large-paper edition of "Touring in 1600," limited to 300 numbered copies, by E. S. Bates; new limp leather editions of "The Piper," by Josephine Preston Peabody, and "Her Letter," by Bret Harte, illustrated by Arthur I. Keller: "Essentials of Exposition and Argument," by William T. Foster; "The Tudor Drama," by C. F. Tucker Brooke, and "Selections from the Riverside Literature Series for Sixth Grade Reading."

Among the books announced for publication this autumn by Frederick A. Stokes Co. are found: "Boys' Book of Warships," by J. R. Howden; "Chats on Postage Stamps," by F. J. Melville; "Liber Studiorum," by J. M. W. Turner; "Brownikins," by Ruth Arkwright; "King Arthur's Knights," by Henry Gilbert; "The Italian Fairy Book," by A. Macdonell; "The Story of France," by Mary Macgregor; "Plutarch's Lives," edited by W. H. Weston; "The Fortunate Isles," by Mary Stuart Boyd, and "Nova Scotia," by Beckles Willson.

The Columbia University Press will publish: "The Rise of the Novel of Manners," by Charlotte E. Morgan; "The Political Prophecy in England," by Rupert Taylor; "The Soliloquies of Shakespeare," by Morris Le Roy Arnold; "New Poems of King James I of England," by Allan F. Westcott; "The Middle English Penitential Lyric," by Frank A. Patterson; "Mathew Carey, Editor, Author, and Publisher," by Earl L. Bradsher; "The Exemplum in the Early Religious and Didactic Literature of England," by Joseph A. Mosher; "The Symbolism of Voltaire's Novels," by William R. Price; "Greek Romances in Elizabethan Prose Fiction," by Samuel Lee Wolff; "Social Evolution and Political Theory," by Prof. Leonard T. Hobhouse of the University of London; "Mediæval Story," lectures delivered last winter by Prof. W. W. Lawrence at Cooper Union.

"Literature Learned and Loved by Rule of Thumb" might stand equally well as its real title for Arnold Bennett's "Literary Taste" (Doran). Mr. Bennett is here, as in his other treatises, avowedly the schoolmaster of the masses, and he adopts the well-known tone of Ruskin, telling night classes how and what they must think. But in the term masses Mr. Bennett would include the illiterate of whatever social standing. The book may indeed be taken to heart by all whose literary taste is unformed. Delivered at a time when the amount of literature to be read and the complication of types are such as to bewilder and terrify those even who are eager to make a beginning, its message is simple and direct and moving. Present-day difficulties are dissolved by the author by returning at one leap to the view of Aristotle and his followers that literature is all one, and poetry at heart not different from prose. He tries to convince the reader that literature, regardless of its special forms, is but the expression of clear thinking and clear feeling, and that literary appreciation will truly begin with an intelligent acceptance of that fact. Those to whom poetry is a "name of fear," he implores to forget that it is poetry. Mainly by homely example and analogy, and without brilliancy of phrase, Mr. Bennett contrives to disentangle the reader from cant talk about literature and to confront him with its real spirit.

With the mass of correspondence now in print, it is no easy task to pick out a representative set of examples for the use of college classes and the like. On the whole, however, the editors of "Specimens of Letter-Writing" (Holt), Misses Lockwood and Kelly, have done well by their material. As they themselves acknowledge, they have omitted, for one reason or another, some letters that one would expect to find in a collection of this sort. But in spite of the difficulties of copyright and of space and plan with which they have had to contend, the letters are not only variously interesting in themselves, but also fairly illustrative of the changes and developments of English epistolary style. The volume is introduced by a pleasantly anecdotal sketch of the subject as a whole and is closed by a series of brief biographical notes.

During the summer two parts, 16 and 17, of Prof. Morris Jastrow's "Die Religion Babyloniens und Assyriens," his own translation and enlargement of his "Religion of Babylonia and Assyria," have appeared. The publisher (Alfred Töpelmann, Giessen) announces the completion of the work, three parts more, within the year. These two parts complete a very important chapter on astrological and meteorological divination, which is largely new.

"In Dwarf Land and Cannibal Country" (Scribner), by A. B. Lloyd, originally published in 1899, is reproduced as one of the Modern Travel Series. It is divided into three sections, the first containing an account of Mr. Lloyd's journey from the coast to Uganda which, seventeen years ago, took five months, though it can now be made in fewer days; the second narrating his experiences as a missionary and explorer in that and neighboring regions; the third tells the tale of the adventurous trip without an escort through the great forest to the Congo, and thence by steamboat and railway to the Atlantic. The last is by far the most interesting and valuable part, as he came into friendly relations with the pygmy and cannibal inhabitants of the forest. Of the cannibals he says: "They are a splendid race of people; I was very much taken with them. I have seldom seen such physical development and such symmetry of figure; they are upright as a dart, with heads erect, and bright, intelligent faces." They apparently eat human flesh from the conviction that it is the source of the greatest strength. He tells of numerous and startling adventures with big game while travelling and hunting, elephants and lions playing the principal parts. Once when he was coasting down a hill on his bicycle and rounded a corner, "there lay in the

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centre of the path a huge lion, with his head down upon his paws, facing the direction from which I was coming." It was impossible for him to stop the machine, on account of the speed, so ringing his bell and shouting at the top of his voice he succeeded in frightening the creature away. There are three maps and fifty-four reproductions of photographs.

Prof. Paul S. Reinsch's "Readings on American State Government" (Ginn) is a companion volume to his "Readings in American Federal Government," published two years ago. As compiler and editor he has performed well a difficult task, and has produced a valuable volume. Professor Reinsch has selected wisely among Governors' messages, political articles in newspapers and reviews, and monographs; and his book of almost 500 pages will supply a work of reference that should prove almost priceless, not only for the teacher and student, for whom it is primarily intended, but for the writer and editor as well. A perusal of the selections cannot fail to clarify the rather hazy ideas of the ordinary reader as to the workings of State governments. If the tone of the book is "progressive," in the current political sense, it can only be said that it mirrors with a considerable degree of accuracy the movement for a wider participation by the people in the affairs of government that has marked the past five years, in almost every State. The subjects are grouped as follows: Governors, Legislatures, Judiciary, Criminal Law, State Administration, Education, Prohibition, Elections and Nominations, Constitutional Conventions. A bibliographical note and index follow.

"England under the Hanoverians" (Putnam), by C. Grant Robertson, is the sixth volume in Professor Oman's seven-volume History of England. Mr. Robertson has cleverly crowded into his allotted five hundred pages an extraordinary amount of information about England from 1714 to 1815. He has done equal justice to the Imperial, the constitutional, and the industrial phases of development which made such mighty strides during the century which closed at Waterloo. Many a reader will wish, however, that the names and facts had been fewer and the thread of thought stronger and more interesting. His condemnation of Bute is too unqualified in view of the recent investigations of Winstanley and Von Ruville. On the other hand, his handling of the causes of the American revolt is admirable. His analysis of the Industrial Revolution, and his insistence on its importance in the war with Napoleon and in the growth of empire, are among the many good points of a really excellent and very serviceable volume.

Prof. M. B. Hammond's series of papers on the "Railway Rate Theories of the Interstate Commerce Commission," first printed in the *Quarterly Journal of Economics*, has been reissued in book form (Harvard University Publication Office). The subject bears on current problems of the first consequence. The Interstate Commerce act of 1886 prescribed that rates should be "reasonable"; but neither in that act nor in the later amendments was there the remotest hint of what Congress conceived to be the test of reasonableness. That crucial matter was left to the commission and the courts. Professor Hammond's analysis of the decision of the commission is by far the best that has yet been made; well-ordered and easily followed, in sympathy with the commission in its intricate task, yet frank in pointing out the inconsistencies that appear in its decisions. The cases are analyzed under various heads, indicating rate theories that seem to be followed: Value of Commodity, Cost of Service, Distance, Advantages of Location, Competition, Return on Investment. The upshot of it all is, according to Professor Hammond, that the commission, notwithstanding the express rejection in some of its early decisions of the cost-of-service principle, and notwithstanding some later inconsistencies, has moved more and more toward that principle.

So much is not to be denied. The drift is toward a cost-of-service principle. But it should be remarked—and this Professor Hammond does not point out—that the decisions looking that way are concerned chiefly with distance rates, not with the equally perplexing and important problem of the classification of freight. The question, after all, is comparatively simple when it comes to rates on any one commodity, or homogeneous group of commodities; here it is obviously in accord with general principles of sound economic policy that rates should ordinarily vary with distance, that is, should be based on cost of transportation. But classification is a different matter. It involves the question whether, on articles of different kinds and having different uses, rates should be different, even though the articles be carried for precisely the same distance, and though the difference in cost of loading, unloading, risk, and the like, be negligible. Classification has been so commonly assumed as a matter of course, and its general reasonableness has been so little attacked by shippers, that the decisions give little occasion for its discussion; yet the general significance of the cases before the commission would have been made clearer if their restriction (in the main) to distance rates had been brought out. Subject to this criticism, Professor Hammond's volume can be heartily commended. Its serviceableness is much increased by a full index of cases cited.

Joel Benton died on Friday of last week in Poughkeepsie, at the age of seventy-nine. His first work as an author, "Emerson as a Poet," was published in 1882. "The Truth About Protection" appeared in 1892, "Greeley on Lincoln" the following year, "In the Poe Circle" in 1899, a later edition of "Emerson as a Poet" the same year.

Brig.-Gen. Michael Ryan Morgan, U. S. A., retired, who died in St. Paul on Saturday at the age of seventy-eight, was the author of "Types and Traditions of the Old Army," and "From City Point to Appomattox with General Grant."

Edmund Robertson, first Baron Lochee of Gowrie, died the middle of last week, in his sixty-sixth year. From 1885 to 1908 he was a Liberal in Parliament, representing Dundee. He was secretary of the Admiralty from 1905 to 1908. He wrote numerous articles on legal and constitutional subjects for the Encyclopædia Britannica; one of his works bears the title, "American Home Rule."

Peter Friedrich Siebold, who through his translations introduced Ibsen into Germany, is dead in Berlin, at the age of eighty-three.

The death is reported from Aibling, Upper Bavaria, of the American writer, Elizabeth Edson Evans. She was born in Newport, N. H., in 1832, and had lived in Europe since 1870. Among her works are "The Abuse of Maternity," "A History of Religions," "The Story of Kaspar Hauser," "The Story of Louis XVII of France," "Ferdinand Lassalle and Helene von Dönniges: A Modern Tragedy," "The Christ Myth," and the following novels: "Laura, an American Girl," "Transplanted Manners," "Confession."

Science

Crystallography and Practical Crystal Measurement. By A. E. H. Tutton. New York: The Macmillan Co. $8.50.

Few branches of science have appealed more strongly than crystallography to the lover of nature. From remote times the symmetrical shapes, the flashing faces, and the lovely colors of minerals have attracted the eye of the observer, whether a trained scientist or not. In the last century the underlying and fundamental geometrical relationships of the subject were properly appreciated; precise instruments were devised and the record of faces began to assume accuracy and completeness. With this comprehensive development the subject gained an increasing number of devoted students. Many a man now in middle life in looking back to his student days recalls as among his happiest hours those spent upon the study of crystals with Dana and Penfield in America, or with Groth and other masters in Germany.

On reading Tutton's Crystallography one feels forcibly the evolution through which the science has passed within thirty years, Naumann's system of notation for the faces, once almost universal, has now given place, even for elementary instruction, to Miller's indices, which were formerly regarded as too difficult except for the specialist. Whereas a few years ago six systems of forms were established, with subdivisions of hemihedral or holohedral character, now thirty-two types of greater and greater symmetry are from the outset placed before the student. The types with which the teacher formerly began are now held in reserve for his closing lectures. Whereas with one-circle goniometers and with repeated adjustments the student or investigator of yesterday laboriously measured his angles; today, with the ingenious two and three-circle instruments, almost all the angles on crystals of small size are read off with one adjustment. In the optics of crystals advances equally great have been made, since petrography has called them into hourly use in the study of rocks.

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After a brief introduction on the nature of crystals and the constancy of their angles, the author proceeds at once to their artificial preparation and to their measurement with the goniometer. A crystal of potassium sulphate, belonging in the holohedral class of the old orthorhombic system, having been successfully produced, is then measured with the instruments, its indices are calculated, and its zonal relations explained. No greater demands are made upon the student than a working knowledge of trigonometry. When once the significance of indices and axes has been grasped, the thirty-two classes of crystals can be and are systematically described.

This method of attack virtually reverses the one usually followed. Students are generally drilled on the wooden models of all the classes of forms before they ever see a reflecting goniometer, much less use one. Dr. Tutton, however, begins with a specific case, and leads logically and clearly to the general treatment. In elaborating the systems and classes the author carries along the measurement and study of a crystal under each, and surely in this respect has adopted the right way to ground a student thoroughly in the subject; but the method obviously demands abundance of time and an advanced grade of instruction. The drawing of crystals, the discussion of twinning, of cleavage, and of gliding planes; goniometry at high temperatures, the use of the two and three-circle instruments, limits of accuracy, and determinations of density complete the manipulative directions under Part I, Morphology, and pave the way for the final discussion of the latest doctrines of crystal structure as bearing on the constitution of matter. The remarkable generalizaions of Professor von Federow of St. Petersburg regarding the inter-relationships of the crystal systems, and the theory of molecular and atomic structure formulated by Pope and Barlow, are of extreme interest, not only to mineralogists, but to chemists and physicists.

The morphological branch of the subject having been completed, the physical portion is treated in Part II. Almost all the space is devoted to the optics of crystals. The latest views of the nature of life are well summarized, and then their applications to crystals are discussed with full directions as to methods of investigation and manipulation. In the exposition of this baffling portion of the subject the author is exceptionally clear. For the student, indices of refraction, optic axes, axes of elasticity, interference figures, extinction angles, and the like will lose some of their terrors. A very full chapter is devoted to microscopic observations and measurements. It is the more welcome because the most important use of the optical properties of crystals is in the microscopic study of rocks. Chapters on the thermal expansion of crystals, their elasticity and hardness, and a brief description of the curious liquid crystals conclude the book.

"Scientific Features of Modern Medicine," by Prof. Frederic S. Lee, is announced by the Columbia University Press.

The Macmillans have a large number of science books in their autumn list: "A Manual of Farm Animals," by M. W. Harper; "The Principles of Fruit-Growing," by L. H. Bailey; "Dairy Cattle and Milk Production," by C. H. Eckles; "Law for the American Farmer," by J. B. Green; "The Mind of Primitive Man," by F. Boas; "Biological Aspects of Human Problems," by C. A. Herter; "Who's Who in Science"; "A System of Treatment," by many writers; "A System of Medicine and Gynæcology," by many writers; as textbooks: "Plane and Spherical Trigonometry," by T. G. Hun and C. R. MacInnes; "Social Pathology," by S. G. Smith; "Anthropology," by H. Schurtz; "Physiological Psychology," Vol. II, by W. Wundt; "Text-Book of Physics," by L. B. Spinney; "Text-Book of the Principles of Physics," revised, by A. Daniell; "Elements of Electrical Transmission," by O. J. Ferguson; "Storage Batteries," by H. W. Morse; "Alternating Currents and Alternating Current Machinery," by D. C. Jackson; "Revolving Vectors," by G. W. Patterson; "Modern Science Reader with Reference to Chemistry," by R. M. Bird; "Principles of Human Nutrition," by W. H. Jordan; "Methods of Organic Analysis," revised, by H. C. Sherman; "The Theory and Practice of Technical Writing," by S. C. Earle; "Experiments in Educational Psychology," by D. Starch; "The Teaching of Physics," by C. R. Mann; "Introduction to Social Science, with Experiments," by P. E. Rowell; "An Applied Arithmetic for Secondary School," by E. L. Thurston; "Applied Biology," an elementary textbook, by M. A. Bigelow; "Chemistry: An Elementary Text-book," by W. C. Morgan and J. H. Lyman; "Beginnings in Agriculture," by A. R. Mann and L. H. Bailey; "Pupils' Arithmetic—Book Five," by J. C. Byrnes and others, and "World Geography," by R. S. Tarr and F. M. McMurry.

The Rev. Frederick J. Jervis-Smith, who died recently, is remembered chiefly for his scientific inventions in practical mechanics and physics. He wrote numerous treatises on his subject.

Edward Whymper, the noted traveller and mountain climber, died at Chamonix, France, on Saturday, aged seventy-one. Between the years 1861 and 1865, in a series of expeditions remarkable for boldness and success, Whymper ascended one mountain peak after another until then reputed to be inaccessible. These expeditions culminated in the ascent of the Matterhorn (14,780 feet), on July 14, 1865, on which occasion his companions, Lord Francis Douglas, the Rev. Charles Hudson, and Mr. Hadow, as well as one of the guides, lost their lives. In 1867 Whymper travelled in Northwest Greenland with the intention of exploring its fossiliferous deposits and, if possible, of penetrating into its interior. In the years 1879 and 1880 he travelled in Ecuador, exploring, ascending, and measuring the Great Andes on and near the equator. On that journey he made the first ascent of Chimborazo (20,517 feet), Sincholague, Antisane, and other peaks. He published the results of his explorations and was awarded the patron's medal by the Royal Geographical Society.

Drama

A second volume of "Ibsen's Plays," including "Warriors at Helgoland," "Ghosts," and "An Enemy of the People," will be added to Everyman's Library; the plays are translated by R. Farquharson Sharp.

"The Tudor Shakespeare," under the general editorship of Profs. W. A. Neilson and A. H. Thorndike, in forty volumes, illustrated, is an important announcement made by Macmillan. The first volume in the series has already been issued, prepared by the general editors. Among those to appear are: "Macbeth," by Arthur C. L. Brown; "Henry IV, Part I," by F. W. Chandler; "Henry V," by Lewis F. Mott; "The Merchant of Venice," by Harry M. Ayres; "Troilus and Cressida," by J. S. P. Tatlock; "Two Gentlemen of Verona," by Martin W. Sampson; "As You Like It," by Martha H. Shackford; "Coriolanus," by Stuart P. Sherman; "Henry VI, Part I," by Louise Pound; "Richard II," by Hardin Craig; "Antony and Cleopatra," by George Wyllys Benedict.

The same house announces "Representative English Comedies. Vol. II. The Later Contemporaries of Shakespeare," by Charles Mills Gayley.

Montrose J. Moses has prepared for autumn publication "The American Dramatists." Little, Brown & Co. will bring it out.

A new Yiddish theatre, erected at the cost of three-quarters of a million dollars in the heart of the East Side, emphasizes the factor of permanence in an element of New York's population which we often think of as in a state of constant flux. It is quite true that the process of assimilation works rapidly among the Jewish immigrants. But the influx from abroad is always more than enough to counterbalance the outflow from the East Side. Thus, in spite of the building up of large Jewish colonies in Harlem, the Bronx, and the Brownsville and Williamsburgh sections of Brooklyn, the old East Side has remained the intellectual centre for the Jewish population in Greater New York. All their theatres are there and all their newspaper offices. And both the Yiddish theatre and the Yiddish press are more prosperous to-day than they ever have been. There must be at least four Jewish dailies claiming a circulation of 50,000, and one newspaper asserts that it has twice as many readers. The theatre to-day has no such single dominating figure as when Jacob Gordin was writing a few years ago. But an entire school of younger playwrights has sprung up who find in the life of the people for whom they write ample and profitable material.

In John Galsworthy's "The Little Dream" (Scribner) there is not much to suggest the author of "The Silver Box," "Joy," "Strife," and "Justice." Described as an allegory in six scenes, it is a purely fanciful work, dealing with the prophetic vision of an Alpine maiden, whose placid love for a rugged mountaineer is disturbed by the

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intrusion of a city wooer. In her dream the neighboring peaks, the Cow Horn, the Wine Horn, and the Great Horn, and various symbolical voices and figures, contrast the dangerous allurements of the town with the peacefulness and quiet of the remote hills, and reveal to her glimpses of her future, how she shall drink of the cup of pleasure to the point of weariness and satiation, and then return to her rustic adorer only to fail of content and to pine for new experiences. This, at least, appears to be the meaning of the allegory, which is somewhat obscure and therefore not very valuable. When the heroine, Seelchen, awakens from her dream the curtain falls and the dramatic parable is ended. For theatrical purposes—except in the form of a musical spectacle which no manager is likely to undertake—the piece is wholly unsuitable. Moreover, the idea upon which it is founded is trite and is not treated with any notable power or originality. The dialogue, what there is of it, exhibits literary skill and imagination, but the work as a whole will not add greatly to Mr. Galsworthy's reputation. It may, indeed, be intended to convey a deeper significance than it bears upon the surface, but a symbolism that is not clear can never be effective or useful.

In the case of "Passers-by," by C. Haddon Chambers, which may now be seen at the Criterion Theatre, the play and not the performance is emphatically the thing. This piece is exasperating in some respects, for it disregards occasionally the probabilities of nature and of common sense, and possesses little of the logical sequence of true drama, but fascinates by its freshness, its originality, its variety of characterization, its shrewd observation, its inspiring sentiment, its quaint humor, and its simple, sincere pathos. A rich young bachelor, Peter Waverton, surprising his valet hobnobbing in his chamber with an ancient cabman, whimsically resolves to engage in amateur philanthropy himself, and, the night being stormy, opens his hospitable doors first to a vagrant and then to an exhausted young woman, in whom he recognizes the pretty governess, Margaret Summers, whom he had loved and lost, as a boy, seven years before. He had worshipped her with the ardor of a first passion—which she fully reciprocated—and had vowed, and intended, eternal fidelity; but the pair were separated by the successful interference of his guardian step-sister and met no more. Now he learns for the first time that he is a father, and that Margaret, ever true to his memory, has reared his son in comparative comfort by her own unaided labor. His position is cruel and difficult since, in the interval, he has become engaged to Beatrice Dainton, a dashing beauty, who is as devoted to him as he to her. Thus he is bound by the closest of ties to two good women, for of Margaret's innate virtue, despite her early lapse, Mr. Chambers takes care that there shall be no doubt, and his portrayal of her is exceedingly delicate and true. Being an honorable man, Peter promptly decides to make a clean breast of it to Beatrice—without any thought at first, however, of resigning her—while he pledges himself, notwithstanding Margaret's protestations, to provide for her and the boy. The poignancy of the situation is illustrated and enforced by innumerable lifelike details which cannot be described here. In the end, by a somewhat transparent device, Margaret and her old love are surprised, while in consultation, by Beatrice and the old step-sister, and, in a singularly effective scene, the whole truth is revealed. At the same time the crisis is strengthened by the news that the boy has been carried off by the tramp whom Peter had befriended. It is then that Beatrice, throwing all conventions aside, exhibits the nobility of her nature by frankly ranging herself on Margaret's side and ministering to her in her sorrow. Moreover, she quickly discovers that Margaret loves Peter as deeply as ever, and thereupon she determines to sacrifice herself and set her betrothed free to atone for the old injustice. This she does, in another admirable scene, and the curtain falls upon the restoration to Margaret of her boy and her old lover.

Evidently there are many weak points in this story, such as the reappearance of Margaret, the arbitrary use made of the tramp, the benevolent action of Beatrice, and the ease with which Peter abandons the new love for the old. All these things savor more of romance than of actuality, but the incidents are related so naturally, and are accompanied with such adroit humorous or philosophical comment that they always seem plausible. This effect is heightened by the unconventionality of the characters—the valet, the cabman, the tramp, etc.—and the quality of their talk. Altogether the play, if by no means a great one, is very clever and interesting, and will add to the reputation of the author of "Captain Swift," "The Idler," and "The Tyranny of Tears." It is well but not brilliantly acted at the Criterion. The lighter comedy side is represented neatly, intelligently, and artistically, but there are deeper emotional notes which the principal performers are quite unable to sound.

The long-talked-of "Disraeli" of Louis N. Parker, which was presented in Wallack's Theatre on Monday evening, is a clever but tricky piece of theatrical entertainment, which is certain to please the multitude and many intelligent playgoers, but is not of high dramatic importance. George Arliss, who enacts the title part, bears, when "made up," an extraordinary external resemblance to the famous British minister. He offers, indeed, a veritable double of him. But the resemblance is only, or chiefly, in externals. The illusion ceases to be potential when the actor is engaged in speech or action. He can suggest intelligence, cunning, and a certain quality of dry, sardonic humor, and is more or less successful, as he has often been before, in the signification of emotional storm beneath a surface of assumed calm, but he is unable to express the innate sense of power and authority which should give weight and force to a character of this kind. The mask and figure of the dead politician he counterfeits with startling accuracy, but he cannot reproduce the mysteries of the unfathomable eye, the subtle curves of the eloquent lips, or the tones of the vibrant voice. It is impossible to see in him the indomitable man who, after being denounced by O'Connell as the lineal descendant of the impenitent thief, rose to be the practical ruler of England; the "Old Jew," whom Bismarck said was the only man worth talking to at the Berlin conference. It is but fair to add that Mr. Parker's hero is but a libelous parody of the original, a theatrical puppet, moved, not by compelling character or circumstance, but by the urgency of dramatic necessities. He is the central figure in several capital theatrical situations, and is described as a prodigy of foresight, patriotism, and statesmanship, but acts in defiance of law and Constitution, and reveals, at times, the most astonishing simplicity. Neither the play nor the leading character will bear the test of analysis, but both are effective in their way, and the play itself, despite its many reminiscences of "Dora," "Richelieu," and other pieces, is decidedly interesting, and is, for a star piece, uncommonly well acted, especially by Ian Maclaren, Elsie Leslie, and Margaret Dale.

"Married by Degrees," which was produced in the Court Theatre, London, Saturday evening, is by A. P. Sinnett, once prominent in the Theosophical Society, and tells the story of a woman with a dual personality.

Cyril Maude will be seen before long, at the Playhouse in London, as Rip Van Winkle, in the new dramatic version of the legend made for him by Austin Strong.

Arnold Bennett's new play, "The Honeymoon," will be played in a few weeks at the London Royalty, with Marie Tempest in the chief female character. Dion Boucicault will superintend the production.

Messrs. Vedrenne and Eadie are rapidly increasing their stock of plays for eventual presentation at the London Royalty. The list includes the new play by John Galsworthy, entitled "The Pigeon"; "The Son and Heir," an original piece by Miss Gladys Unger; another named "The Supplanters," by H. M. Harwood; a fourth, called "The Old Man Out," by Harold Brighouse; two plays by Miss Cicely Hamilton, and another by the late St. John Hankin.

When Ibsen's "Pretenders" is played at the London Haymarket, Laurence Irving will assume the part of the Bishop of Osio.

Music

Pianos and Their Makers. By Alfred Dolge. Covina, Cal.: Covina Publishing Co.

Modern Organ Building. By Walter and Thomas Lewis. London: William Reeves.

Foreigners still speak with a certain condescension of American music and musicians, but in one thing they have to admit our supremacy—in the making of pianos, both as to quantity and quality. Last year the United States produced about 350,000 pianos; Germany, 170,000; England, 75,000; France, 25,000; Austria and Switzerland, 12,000; Russia, 10,000; Netherlands and Scandinavia, 4,000; Spain, 2,500; and Italy only 1,500; which recalls Hans von Bülow's remark that "Italy was the cradle of music—and remained the cradle." Like most things in modern music, the piano, as distinguished from its precursors, had its origin in Italy, but only that. The Germans first gave

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it strength and fulness of tone, the English improved the action, the French took off the rough edges of English construction and invented a mechanism which permitted of a more delicate execution, and finally America, with the full iron frame, enlarged scales, and heavy hammers of her instruments, produced the power necessary to fill large concert halls and at the same time a tone richer in sensuous beauty and more expressive than that of any European piano. Germany, after yielding first place to England in the nineteenth century, adopted the American innovations, and after 1860 again out-rivalled England and France.

The world's total output of pianos yearly is estimated by Alfred Dolge at 650,000. The 350,000 made in the United States last year were valued at about $100,000,000. A business of such dimensions is worth having its history written. This has been done more than once; Mr. Dolge gives a list of previous attempts in various languages; but most of them were written twenty or more years ago, and the time has arrived for a work like his, which gives not only a sketch of the development of the piano from the monochord of Pythagoras to the modern grand and the "player piano," but short biographies of the men who made piano history, and chapters on the commercial piano, stencils, department stores, consolidations, methods of marketing, the agency system, Trust movements, the influence of piano virtuosos upon the industry, testimonials and their value, national associations of manufacturers and dealers in Europe and America, and the trade press and its value to the industry. There is an appendix containing a list of firms manufacturing pianos and supplies at the present time. There are three hundred illustrations, partly for elucidation, partly for ornament; among these being pictures of "art pianos," with cases decorated by great artists, and valued as high as $40,000 each.

To write on these topics Mr. Dolge is eminently qualified, as he has long been prominent among those who helped to win first place for the American piano. For four decades he has given special attention to improvements of soundboards and piano-hammers; and has devised a compressed-air machine for covering hammers, by which the operator is enabled to give them any desired degree of firmness. For the supply of soundboards the Adirondack and White Mountains have from the beginning been the chief source. These forests are fast passing away, but Mr. Dolge has found splendid material in the mountains of Oregon and Washington. While fully alive to the importance of procuring the best timber for soundboards, he nevertheless believes that it is "not nearly as much of a factor in tone production as the string, the proper length, position, and thickness of which, together with the most advantageous striking point for the hammer, are the all-important factors to be considered in piano construction."

In the development of this instrument, rivalry has been a great aid, and more stimulating still have been the never-ceasing demands of great players and composers for a better action, greater and purer tone, and power of expression. It is questionable if Silbermann would have striven to improve his pianos had he not been hurt by Bach's criticisms of them. Liszt needed two grand pianos for a recital; his forceful touch and rapid execution put most of the instruments of his time out of tune, "hence we can understand later on, when the iron-frame construction and the modern action came into universal use, why Liszt did not spare his approving testimonials for the creations of Steinway, Bösendorfer, Ibach, and others."

Although America is in the lead in piano making Mr. Dolge thinks that the industry here is still in its infancy. We have now establishments which turn out 30,000 pianos a year, but the time is not far off, he thinks, when we shall see organizations whose output will exceed 100,000 a year. He declares that the "Kindergarten methods" of distributing pianos—"methods which often make the cost of selling larger than the cost of production—must come to an end for the good of everybody connected with the industry." He recommends the establishment of training schools for piano-makers by means of donations from the leading manufacturers; and he believes in aggressive advertising campaigns, pointing out how the men who adopted them made fortunes. He is doubtless right in declaring that the "player-piano" is destined to be the controlling factor in the piano industry of the future, and he calls for teachers to give instruction as to how to get genuinely musical results from these mechanical players; but one is loath to believe that they are destined eventually to displace the piano as the musical instrument of the home, unless, indeed, the dream be realized of a "player" from which the mechanical element shall be eliminated entirely and which shall be as superior to the present-day piano as that is to the old clavichord. The pictures and explanations of the gradual evolution of the semi-automatic players make one of the most interesting features of this book.

While every intelligent pianist, amateur or professional, must be interested in the construction of his instrument, an organist is obliged to know all about his organ because, like a person who runs a motor car, he may be called upon at any moment to make some repairs in the complicated mechanism. The volume on "Modern Organ Building," by Walter and Thomas Lewis, is a practical explanation and description of the whole art of organ construction, with especial regard to pneumatic action and electric appliances. There are chapters on blowing, tuning, cleaning, voicing, and copious illustrations elucidate the technical sections. Some of the pages, like those which tell of the material of which organ pipes are made, are of general interest. The authors—who are builders themselves—controvert the current notion that organ pipes, like wine, improve with age; but while in truth they gradually deteriorate they have a life of one hundred and fifty to two hundred years, if they are kept clean and carefully tuned. The assertion that there is hardly a word left to be said on the historical side of organ building is misleading. No satisfactory history of the organ has yet been written in any language.

"Favorite Operas," by the late Sir W. S. Gilbert, four volumes, crown quarto, each with eight colored plates by W. Russell Flint, is to be brought out by Macmillan.

The success of the Russian Balalaika Band has caused the formation of the New York Plectrum Orchestra, which, under the direction of Valentine Abt, will give four concerts in Carnegie Hall during the coming season. The orchestra consists of thirty players of instruments of the mandolin family, ranging from the premo mandolin to the bass mandolin.

One of the innovations in Hammerstein's London Opera House consists in the fact that in each of the fifty-three boxes telephones have been placed, so that friends in different parts of the house will be enabled, without leaving their seats, to discuss the performance or anything else they please. Six thousand electric lamps will add to the brilliancy of the auditorium, making it easier to see the 15,000 costumes for the thirty-two operas to be sung on which some 300 dressmakers are being employed. The sum which Hammerstein is expending on this opera house is said to be $1,250,000.

The Royal Academy of Music in London, which has just removed to an imposing new building in Marylebone-road, has organized a special course of training for teachers.

There is a plan for the formation of a California State orchestra on a coöperative basis. The cost of this is estimated at $125,000 a year, which would have to be borne by nineteen cities, in proportion to their size, San Francisco, Oakland, and Berkeley getting ninety-nine concerts, at a cost of $66,000; Los Angeles and Pasadena fifty-six concerts, at a cost of $40,000, and so on.

Maggie Teyte, the young English singer and pupil of Jean de Reszke, who has created such a sensation abroad, will make her American début with the Dippel Opera Company at Philadelphia in Mozart's "Figaro." Her second appearance will be on November 6 in the first American performance of Massenet's fairy opera, "Cendrillon," in which Mary Garden will be the Prince.

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Art

In an edition limited to 575 copies Goupil & Co. will issue a book on "Eugène Lami," with text by P. André Lemoisne.

The School of American Archæology, organized in 1907, under the act of incorporation of the Archæological Institute of America, held during the month of August a summer session in the Palace of the Governors, at Santa Fé, the headquarters of the school, and at the excavation camp, in El Rito de los Frijoles, where the school has conducted excavations for the past three summers. The work consisted of examination and study of the communal house, cliff dwellings, and the ceremonial cave of this deserted Pueblo, excavated in former seasons, and of lecture courses intended to give to regular students and auditors a view of the general field of archæology. The excavations of the present season in the Rito were confined largely to clearing the old elliptical communal dwelling in the valley, the excavation of which was more than half completed last summer. Alice C. Fletcher of Washington, D. C., was re-elected chairman; the office of vice-chairman was created, and William H. Holmes was elected. Plans were formed for the conduct of the excavations in New Mexico and Central America during the coming year, and for the holding of a second summer session in August, 1912.

The complete rearrangement of the Uffizi Gallery has necessitated a revision of Grant Allen's "Florence" (Holt). The recasting has been well done by J. W. and A. M. Cruickshank. Except that some slight confusion has come into the text through ascribing the Rucellai Madonna to Duccio without making other requisite changes, there is little to criticise. On the whole matter of these famous and justly popular historical guides it may be said that purely artistic considerations are too much subordinated. Such mediocrities as Taddeo Gaddi and Filippino Lippi at his worst (in the Strozzi Chapel) receive the double asterisk beside Giotto and Orcagna. Evidently a well-trained traveller needs little direction in the matter of taste; the average tourist, however, is in danger of assuming a parity of historic and æsthetic interest where none exists. Taddeo Gaddi's Life of the Virgin, for example, is highly important to the tourist wishing to learn the stereotyped forms of a noted legend; as art these frescoes are but third rate. It seems to us that an ideal guide would discern both values. But ideal guides do not exist, and we know few handbooks on the whole so stimulating as those of the late Grant Allen.

All readers of Mme. Cladel's book on Auguste Rodin know that the great intelligence of the sculptor plays not merely upon the practice, but as intently upon the theory, of the arts. Paul Gsell, who has brought together, under the title "L'Art, entretiens réunis" (Paris: Bernard Grasset), a number of talks with the master, has been quite as successful as his predecessor. The topics range widely. Realism, all beauty is in nature, narrative art and motion in sculpture and painting, the secret of modelling, portraiture, the beauty of women, pagan and Christian sculpture, the usefulness of the artist—here are some of the themes developed with charming simplicity, clearness, and informality. Cuts of the numerous works of art used as illustration have been conveniently fitted into the text. Rodin, at the outset, declares himself an uncompromising realist, an avowed copier of nature. Under M. Gsell's questioning this *credo* reduces itself to the statement that the artist must be faithful to his own vision. From this inconsistency we may draw the maxim that while the artist should modify and in a manner improve natural appearances he should also, for his soul's sake, humbly believe and insist that he is merely a copyist. The best practice in art, in short, has almost invariably been based on obviously false theory. We leave the paradox to pragmatists. Rodin's chapter on the possibility of conveying motion and narrative in sculpture and painting is admirable and almost wholly new. From analysis of Watteau's Embarquement pour Cythère and Rude's group, the Marseillaise, he shows that, as the eye successively grasps the parts of a composition, the gradual revelation may be made to correspond to the steps of an action or narrative. Only there must naturally be exact correspondence between the visual experience and its interpretation. It is all a matter of making us see things in the right order. A statue seems to move when it partakes of two actions—is passing from one to the other. In this spirit, M. Gsell read the story of Rodin's Burghers of Calais, and the master assented to the reading.

The secret of modelling Rodin learned from a fellow workman in a decorator's shop. Modelling is never to be conceived of as extended in a flat plane, but as so many projections, representing so many thrusts of the internal structure. Years ago Rodin ably defined sculpture as "the art of the hole and the lump." The revised definition eliminates the hole. Very interesting, and in the main just, is the startling generalization that classic sculpture affects convex poses, Christian sculpture concave. A corollary to this is that antique sculpture sets the figure in a double equipoise of four planes, which brings all contours into returning curves, whereas Michelangelo, "the last of the great Gothic sculptors," establishes his figures in two planes only, the contours being simple curves and angles. The Christian form *par excellence* is the bracket (*console*). "It is the seated Virgin who bends toward her child; it is Christ nailed to the cross, with flexed legs and head bowed towards the men whom his suffering is to ransom; it is the Mater dolorosa who leans over the body of her son." We can touch only in passing a few points of interest in this fascinating book. In the talk on portrait sculpture Houdon is the hero. Here we learn that Puvis de Chavannes always regarded Rodin's famous bust as a caricature. "Yet," says Rodin, "I am certain of having expressed in my sculpture all the enthusiasm and veneration I felt for him." All of which bears out Rodin's conviction that what the artist really gives is himself. A detached observer will feel that Puvis, in whom sense for limits was so strong, could never fully have relished the impetuosity of Rodin. Rodin, on the contrary, not merely admires Puvis, and his spiritual predecessors, Poussin and young Raphael, but also Rembrandt. Of a certain murky intensity in his own genius Rodin seems fully conscious, for he writes: "I try constantly to make my vision of nature more calm. Serenity must be our goal. There will always remain in us plenty of Christian inquietude before the mystery." In a final chapter on the usefulness of the artist, the talk soars to eloquent heights, comparable to the best passages in the Renaissance apologies for poetry. Such a peroration lends itself ill to selection, and worse to literal translation. And, after all, why discount piecemeal a high pleasure that the reader should enjoy deliberately and in all completeness?

Finance

MAKING FINANCIAL HISTORY.

A very little while ago, it was possible to point out that signs of grave disturbance were visible in the Stock Exchanges and money markets of almost every great financial centre of the world, that each of these markets had its own peculiar explanation of the cause, and that the explanation current on each market differed from that on every other. When the August stock market was collapsing at New York, Wall Street was able to prove to its own satisfaction that the Government's policy toward the Trusts was the single cause. When London went through its spasm of liquidation, in midsummer, there was not a City man who could not show you how Lloyd George and Asquith were the solitary culprits. When Paris began to see the cord of credit tightening, at the end of summer, the cause was imminent probability of an attack by the German army. And when Berlin itself, a week or more ago, fell into agonies of forced liquidation, it was easy for any German financier to see that the trouble lay in the sinister resolve of Paris to revoke all its German loans.

During the two past weeks, however, events in the several markets, which moved very swiftly, were of a character to upset these theories. A week ago last Saturday, the news of the "Morocco negotiations" was more favorable than at any previous time, and that was the very day when the Berlin stock market plunged suddenly into panic. It recovered with almost equal violence on the ensuing Monday, and that was the very day when markets learned that the two Governments were again at loggerheads. Nor was this all of the week's conflicting phenomena. It was Germany whose markets called for help, and France whose smiling serenity seemed to confirm the theory of revengeful recall of capital from Berlin. Yet Berlin exchange on London, which should

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have moved in the German city's favor if the great central money market of the world was responding to a call for help, last week moved nearly 2 points in London's favor, whereas sterling at Paris broke 9 points—a very extraordinary fall. London was drawing capital from Germany, but sending it to France, and Paris was reporting extreme disorder in its own money market, which it ascribed, not at all to "Morocco," but to a sudden call for payment of their subscriptions by the underwriters of a $70,000,000 foreign loan which investors had refused to take.

And at this very same time, the London market—which by the theory should have been subject to political uneasiness alone—all at once went to work with determined resolution to fortify the position of the Bank of England. Cutting down loans with an unsparing hand, it drew in gold at such a rate that last Thursday's weekly statement showed its gold reserve to be at the highest figure ever reached in the middle of September in the institution's history. On top of all, when the German bankers started concerted liquidation of the Berlin Stock Exchange accounts, it was not the London market which was hit by the recoil, nor the Paris Bourse, but New York, which had nothing but a far-off interest in "Morocco."

But as last week drew to a close, it became at length possible to get a clue to this international financial tangle. What we are learning, for the world at large, is what the American market learned very definitely during 1910—namely, that the panic of 1907 was not a casual and trifling economic incident, but a landmark which showed the break-down of a world-wide and very long continued process of credit over-exploitation. It was long after 1907 before the American community was willing to admit that the panic of that year was not an event restricted to America and probably caused by Mr. Roosevelt. Even when it began to admit that Germany, Denmark, Italy, Egypt, Chili, and Japan had panics in that same year—some of them earlier than our own—it soon forgot, and in 1910 reasoned that Wall Street was the one section of the financial world which needed readjustment. Only now is the world at large beginning to see what the actual state of things since 1907 has been.

Of all the nations hit by the shock of that unpleasant year, Germany and the United States were probably hit the hardest; and of all the nations, it was they which recovered quickest, which were most vehement in declaring that nothing serious had happened, and which first resumed the movement of violent expansion. When it was asked, how they could do that with their impaired resources, the answer of competent observers was that England and France, which had suffered less than any one else in 1907, were busy financing the German markets and our own. It required several years to show two things—one that it is easier to provide for the requirements of a booming and fundamentally prosperous community than for one which has to make good both its losses and its new ambitions; the other, that even London and Paris were not, after all, left quite unscathed by the shock of four years ago.

The process of building up markets which had been badly hurt, through use of the resources of those which were hurt a little less, went on for a considerable time with much success. Berlin and New York were not satisfied with restoring equilibrium; both undertook to restore the huge commotion and expansion of 1906. Nor was this, in fact, the whole; for London and Paris, in the face of their heavy advances to the American and German markets, and of a quite unprecedented output of new securities for the rest of the financial world, have engaged, these past two years, in excited speculations of their own. "Rubber" and railways and "South Americans" and "Russian industrials" called for great supplies of French and English capital for use at home—this at a time when capital was accumulating slowly and when a good part of the existing accumulations had been sent abroad.

Economic law has its penalties for such experiments, as well as for the experiments in the different days of five or six years ago. Perhaps "Morocco" was a highly contributory cause in the final liquidation; perhaps Lloyd George; perhaps Mr. Wickersham. But that is another story.

BOOKS OF THE WEEK.

All the World Loves a Quarrel: An Introduction to One by D. W. Kittredge. Cincinnati: Marwick & Co.

Altsheler, J. A. The Quest of the Four; The Scouts of the Valley. D. Appleton. $1.50 each.

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Benignus, W. Freiheitshelden. Atlantic City, N. J.: The Author.

Boutroux, É. Science and Religion. Macmillan. $2 net.

Brady, C. T. As the Sparks Fly Upward Chicago: McClurg. $1.35 net.

Bridgman, R. L. The First Book of World Law. Boston: Ginn. $1.65.

Caldwell's Boys and Girls at Home. Boston: H. M. Caldwell Co. $1.25.

Cambridge History of English Literature. Vol. VII, Cavalier and Puritan. Putnam. $2.50 net.

Cambridge Manuals of Science and Literature: Administrations of Justice in Criminal Matters (England and Wales), by G. G. Alexander; English Dialects from the Eighth Century, W. W. Skeat; Early Religious Poetry of the Hebrews, E. G. King; Electricity in Locomotion, A. G. Whyte; Cash and Credit, D. A. Barker; Plant-Animals, E. Keeble; The Idea of God in Early Religions, F. B. Jevons; Heredity in the Light of Recent Research, L. Doncaster; The Coming of Evolution, J. W. Judd; History of the English Bible, J. Brown; Presbyterianism in Scotland, Lord Balfour; Aerial Locomotion, E. H. Harper and A. Ferguson; Ground Plan of the English Parish Church, A. H. Thompson. Putnam. 40 cents each.

Camp, W. Old Ryerson. D. Appleton. $1.50.

Carter, J. W. From the Heights. Chicago: McClurg. 50 cents net.

Channon, F. E. Jackson and His Henley Friends. Boston: Little, Brown. $1.50.

Chapin, F. S. Education and the Mores: A Sociological Essay. Longmans.

Chapman, K. H. The Fusing Force; An Idaho Idyl. Chicago: McClurg. $1.35 net.

Childs, R. S. Short-Ballot Principles. Boston: Houghton Mifflin. $1 net.

Clements, Mrs. M. E. The Den of the Sixteenth Section. Broadway Pub. Co. $1.50.

Cooke, M. B. Dr. David. Chicago: McClurg. $1.35 net.

Cooke, M. B. To Mother. Chicago: Forbes & Co. 50 cents.

Coolidge, D. The Texican. Chicago: McClurg. $1.35 net.

Cowper's Letters. Edited by E. V. Lucas, with notes by M. L. Milford. Frowde.

Crawfurd, R. The King's Evil. Frowde. $2.90 net.

Crook, W. H. Memories of the White House. Compiled and edited by H. Rood. Boston: Little, Brown. $2 net.

Curtis, D. A. Old Man Greenhut and His Friends. Duffield. $1.20 net.

Curtis, W. E. Around the Black Sea. Doran Co. $2.50 net.

Dickens's A Christmas Carol. Illus. in color. Crowell. $1.50 net.

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Ellis, J. B. Something Else: A Novel. Chicago: McClurg. $1.35 net.

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Journal of the American Irish Historical Society. Edited and compiled by P. F. McGowan. Vol. X. New York: The Society.
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